

Easter prayer

Dear Lord, let our eyes see spring again
In every daffodil's gold cup.
As the sun breaks through heavy rain —
Let us seek your rainbow, look up.

Make, Lord, our ears attentive to hear
The redbird's cheery morning call.
When dogwood blooms white, Easter's near.
Let us praise Christ, new hope for all.

While music sounds, blue robed choirs sing
"Because He Lives"; he conquered death
And rules on high; let church bells ring —
His love bestows eternal breath.

—Eunice Barnes
Pascagoula

Alive forever more

I can close my eyes
And visualize
That scene at Joseph's tomb.
Just before sunrise
'neath star-lit skies
Joy dispelled all gloom.
A sleepless night
With nerves up tight
Preceding the early dawn;
The women hurried,
Quizzically worried,
Who would remove the stone?
When they arrived
They were surprised,
The stone had been rolled away.

Mary Magdalene
First at the scene,
Saw an angel in bright array.
The angel said,
"He is not dead;
He is risen! He is alive!"
Hard to believe
However, relieved,
Tears bedimmed her eyes.
Emmanuel, our King,
Allayed death's sting
With his victory over the grave.

—Dudley Isom
Pascagoula

Scientific study indicates prayer can heal the sick

SAN FRANCISCO, Calif. (EP) — Prayer for recovery may help the healing process, according to a study published in the *Journal of the American Medical Association*. A scientific study found that hospitalized heart patients have fewer complications when others prayed for their recovery.

The 1982-83 study was conducted by Randolph Byrd at San Francisco General Medical Center's coronary care unit. Byrd's study randomly assigned half of 393 patients to a control group and half to an experimental group. Members of the experimental group were prayed for by groups of three to seven born-again Christians, while members of the control group were not on the prayer lists.

Patients were not told which group they were in, and had no contact with the praying Christians. Byrd himself did not know which patients were in which group until after he evaluated their progress.

The study found that while the two groups were equally sick when they entered the hospital, patients in the experimental group had fewer complications during their stay, and were less likely to need antibiotics, diuretics, or the insertion of tubes for feeding or breathing.

Past studies have examined the efficacy of prayer by people who know the patient; this is the first controlled study in which strangers prayed for strangers.

Byrd noted that family and friends were probably praying for most of the patients in the study, blurring the distinction between the two groups. He wrote that this "may have resulted in smaller differences between the two groups."

William Jarvis, head of the National Council Against Health Fraud, is skeptical of Byrd's study. He says, "Today, any real healing can be measured medically. The differences in the samples is probably the answer [to the results of the study.] Only when a study can be repeated over and over do you know you have a pure sample."

Jarvis, who also teaches preventive medicine at Loma Linda University, said his comments should not be taken as a polemic against prayer. "I'm a Christian and I work at a Christian university, and I believe that ritual healing can be beneficial," he insisted. "You can take it on faith and put it in its proper context."

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, March 23, 1989

Published Since 1877

Without the empty tomb

Without the empty tomb,
There'd be no Savior...

There'd be no Easter celebrations,
No sunrise services,
No hallelujah choruses,
No shout of "HE IS RISEN!"

There'd be no blessed hope
Of the return of Jesus for his own.
We'd never see our loved ones again,
Death and the grave would be victorious.

The Easter would be...
Painted eggs, bunny rabbits, baby chicks,
The placing of a wreath
At a great teacher's tomb.

The stone would still be sealed
At the tomb of Jesus;
And we, as Mary, would weep
At the saddest story ever told.

The cross would be a sham,
An unnecessary evil.
Our sins would be unpaid,
We'd be guilty, doomed and lost.

Jesus could not have said
To the dying thief,
"Today you'll be with me
In paradise."

Christmas would have no meaning.
The babe in the manger
Would be a great leader,
But not our savior.

With gifts wrapped and piled high
Under the lighted Christmas tree,
The gift of eternal life would be missing,
There'd be no Light for the world to see.

There'd be no churches, no preachers,
No missions, no missionaries,
No revivals meetings, no evangelists
... as we know them.

We couldn't sing old favorite hymns:
"Amazing Grace," "Sweet Hour of Prayer,"
"In the Garden," "I Love to Tell the Story,"
"When We All Get to Heaven."

There'd be no Bibles, no Christians,
No peace, no joy;
No need to pray to a dead leader,
All would be lost anyway.

With material gain on every hand,
What would it profit a man
If he should gain the whole world
And then lose his soul?

The beauty of the azaleas would fade,
The singing birds might as well hush.
The brilliant sunsets would hold no promise
Of a land that's "fairer than day."

On earth, our grief and sorrow and pain
Would never end;
And at death,
They'd just begin.

... Without the empty tomb,
There'd be no Savior!

—Ruby Singley
Columbia

SOUTHERN BAPTIST HISTORICAL
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Nashville, Tennessee



Easthaven Easter drama

Mary Laird, right, signs instructions to the players of an Easter drama rehearsal at Easthaven Church, Brookhaven. Laird and the players are deaf. The drama is a part of the church's Easter weekend re-enactment of the death, burial and resurrection of Jesus Christ. The church's deaf ministry's portion takes place after Jesus' death on the cross, but before his resurrection. Mrs. Laird, a former Miss Deaf America in 1974, wrote the drama, basing the story on how Jesus' survivors must have felt

that evening after he was taken from the cross. "I wanted to make it look like it was really happening," she said. Of the nine deaf church members, seven are in the drama. The church also has 26 hearing students of sign language. Shirley Nash, an interpreter, says Mary and her husband Randy want to impress other deaf persons to become involved in deaf ministries.

(Photo by Tim Nicholas)

Editorials . . . by Don McGregor

Who are the liberals?

Just over a year ago during a press conference in Nashville, Adrian Rogers said that there are liberals among Southern Baptists and indicated that the aim of the "conservative" wing of the Southern Baptist Convention is to counter the influence that they have, particularly as it relates to the seminaries.

This writer asked him to identify the liberals so that their influence could be countered, but he failed to do so. He noted that the Peace Committee, of which he was a member, had found them; but he also noted that the Peace Committee records had been sealed for 10 years.

Recently an organization among Mississippi Baptists has been recognized as being made up of those of "conservative" persuasion. In an interview concerning that organization, Gerald Harris, pastor of Colonial Heights Church, Jackson, repeated

the charge of liberals being found in Southern Baptists ranks in spite of the fact, he said, that the editor continues to say that he does not know any liberals.

The editor does not know any liberals. But that was not Dr. Harris' point. He says that, regardless of the editor's lack of acquaintances, there are liberals. It would seem that the reason for having the new organization would be to keep them from being named to places of responsibility.

If there are liberals among Southern Baptists — if there are liberals among Mississippi Baptists, they need to be named. Perhaps the rest of us would not want them in places of responsibility either. We must know who they are before we can know how to deal with the matter.

It should be noted that the Peace Committee, in a public statement, pointed out that it had identified three

liberals among Southern Baptists.

It did not identify them, and the records have been sealed. It will be another eight years before we find out who they are.

Perhaps we need to start by defining "liberal."

Following the vote to suspend the rules of the Mississippi Senate, mentioned in last week's BAPTIST RECORD, the bill to allow gambling on cruise vessels within Mississippi Sound has been reintroduced in the Senate. It is SB 3068. There is very little time, and readers need to express their concerns immediately. They should contact both senators and representatives; because, if it passes the Senate, it will go to the House. The phone number is 359-3770. This bill, if passed, would provide a foot in the door for any other type of gambling to follow it.

Guest opinion . . .

The whirlpool of doctrinal chaos

By Roy T. Edgemon
Part 1 of a 2-part series

American Christianity is in a whirlpool doctrinally. Baptists jaywalk back and forth across streets which once defined denominational boundaries of doctrine.

For example, the New Age Movement takes Christian terms and twists them into new Oriental religious meanings; and many Christian ears cannot distinguish the difference.

The chaotic whirlpool encompasses all of America, but one fierce wind in it has impacted Southern Baptists directly.

America is experiencing a breakdown of commitment to denominations. Christians from other denominations are joining Baptist churches but not because they want to be Baptists. They like the warm worship services, small-group fellowship, strong Bible teaching and preaching, and commitment to traditional Christian values.

Doctrinal issues such as security of the believer and believer's baptism by immersion are not of much interest to them. But they are not alone; many long-time Baptists feel the same way.

Two primary traditions — reformed and pentecostal — are impacting us most heavily; and both include views significantly different from ours.

Reformed churches are those which have developed from the "magisterial churches" — that is, those essentially state churches led by such reformers as Luther, Zwingli, and Calvin who worked with magistrates to bring the Reformation to their cities. They are the Lutheran, Presbyterian, Reformed, Methodist, and many with "Evangelical" in their names.

The European tradition of reformed churches includes a union of church and state that Baptists have

historically rejected. Most believe in infant baptism, boards of elders, and belief in the sacraments as dispensers of God's grace.

Baptist churches have dealt with the pentecostal influence primarily on a crisis basis, but pentecostal theology is growing in influence in a less divisive manner in many Southern Baptist churches. Unfortunately, some Baptist churches have ignored the Holy Spirit in their teaching and practice, a problem which should be corrected as a priority.

The implications are obvious. Either Baptists will be Baptists heart and soul, or sooner or later the churches which they join will compromise traditional Baptist positions.

Many observers feel good about the breakdown in denominational loyalties. Some of the issues which have divided evangelicals are not as significant as some which do not.

However, the chaos has generated a new interest in doctrine. The interest must be tapped carefully. The rank and file of Baptists today will reject those doctrinal views they perceive as narrow or academic.

A strong biblical base must be built for any doctrine we hold. To remain hidebound to heritage without considering its biblical base makes us a creedal people, whether we have an official creed or not. But to give up hard-fought truths for the convenience of the moment is even more foolish. Truth is not an esoteric philosophy of interest only to a few persons.

Just what is doctrine that makes it so important to study? Bible study and doctrine overlap, but doctrine is the systematic study of God's Word on a given subject. For example, a doctrinal study of Christ's death and resurrection seeks to answer the ques-

tions, why did Jesus have to die? and what are the results? Atonement words (ransom, redemption, sacrifice, and others), the event of Christ's death and all biblical teachings regarding the subject are studied; and the implications for truth and life are drawn carefully. The results make up the doctrinal content.

Doctrine is not determined by life. But studied apart from application to life, doctrine moves inexorably toward strife and contention, even heresy. We study doctrine to know how to live.

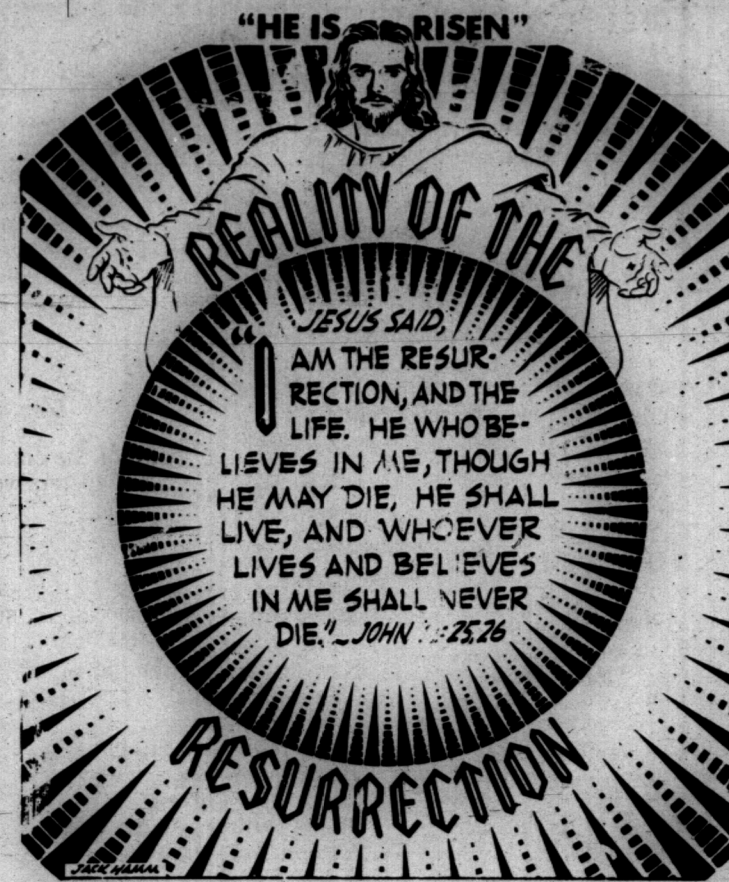
Good doctrine is the foundation for making good personal decisions for missions, ministry, intercession, witnessing, ethics, social ills, church work, family life, and all else we are about as believers.

My advice: Take advantage of the new interest. Get your church involved in doctrine study. Each year the Church Training Department of the Sunday School Board produces a doctrine book, usually on one doctrine, for use in the annual Baptist Doctrine Study emphasis. This year, the department asked me to write a broader book dealing with 10 doctrines. *The Doctrines Baptists Believe* is the adult book for 1989; books for younger age groups also are available. For help and ideas, contact your state Church Training director.

Baptist Doctrine Study will be observed April 16-20 in many churches.

Roy Edgemon is director of the Church Training Department at the Sunday School Board.

Money does not make a fool of a man, but it does grease the skids if he wants to make a fool of himself.



"He is risen"

"He is risen" was the greatest announcement and the most triumphant cry of all the ages.

The Lord God himself had come to live among us in the same form as we have. He was born of a woman in order to take on our form, and he was the Son of God. He was sent also to become the sacrificial lamb, the Lamb of God, and to complete the plan of salvation that had depended on a blood sacrifice from the very beginning.

In our form he died at the hands of man; he was sacrificed for our sins. But death did not defeat him. The grave could not hold him. On the Lord's Day, which we observe as Easter, he rose from the dead. He walked among us again until he returned to be with the Father.

Death could not hold him, nor can it hold us.

Paul's first letter to the Corinthians was a graphic expression of the truth. "But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

Easter is a time when many go to church who had not attended services since the last Easter. It is a time when many buy expensive new clothes to wear on that special occasion.

But, mainly, let Easter be, as should be every Lord's Day, a celebration of the resurrection of the Lord.

"He is risen" is reason enough for doing that.

Worship services affected by violence in Venezuela

By Art Toalston

CARACAS, Venezuela (BP) — Evening worship services were among the casualties of an outbreak of violence in Caracas and other parts of Venezuela.

Southern Baptist missionary Patsy Davis, leader of the Venezuelan Baptist Woman's Missionary Union, said a 6 p.m. curfew imposed by the government Feb. 28 forced churches to cancel their Wednesday evening services March 1.

Protests of big pay boosts for government officials and increases in public transportation fares became the springboard for violence, Southern Baptist missionary Don Hart said.

Hart said the Caracas neighborhood where he works was "very calm, yet we hear gunshots. Not too far from

here, something is going on."

There were 55 Southern Baptist missionaries in the country when protests began Feb. 27, including 15 in Caracas.

"This is the first time in over 30 years, since democracy was established in Venezuela," for such violence, Hart said. Part of the reason for the violence is that, apart from government workers, no automatic pay raises were awarded to other Venezuelans, he said.

Davis noted that, people were waiting from two to six hours to get into grocery stores March 1. The price of bread had more than quadrupled, she said.

Art Toalston writes for the Foreign Mission Board.

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Arsonists damage FBC, Richland, burn flag

By Don McGregor

A fire evidently set by arsonists did extensive damage to an educational building at First Church, Richland, early Sunday morning. Police units alerted to the blaze put out small fires in another building before they could spread.

The alarm was sounded by a newspaper delivery person, who called the police. The fire had been spotted about 3:40 a.m. as the newspapers were being distributed for later delivery.

Fire units from Richland, Pearl, Flowood, and Florence responded to the alarm and contained the fire in the educational building. The fire did not break through the roof, according to Minister of Education Dale Sauls, but the roof sagged. There was a great deal of smoke and water damage, Sauls said.

Several fires also were started in the office complex, but police managed to put them out before extensive damage occurred. Posters, curtains, and a Christian flag were burned. A

United States flag was not damaged. The vandals broke windows in the office area and stole a guitar and stereo equipment belonging to the minister of music. A five-gallon jug of water was thrown against the door of the minister of evangelism.

In the kitchen the vandals found eggs, cooked them, and ate them along with beer they brought as a beverage.

The new auditorium of the church was spared damage, but posters were burned in the old auditorium. There was no other damage there, Sauls told the Baptist Record.

Early estimations on the damage indicated about \$200,000. Sauls said there had been no decision on the rearrangement of Sunday School operations because of the damage. He said Sunday morning services were held during the Sunday School time and there was no Sunday School. Regular Sunday night services were held, he added.

Allen Stephens is pastor of the church.

Mississippi Secretaries to hear about ministry

The annual Mississippi Baptist Secretaries Conference will take place at Clinton's Camp Garaywa on April 10-11. Theme this year is "Serendipity."

The conference is designed for church, associational, and agency secretaries in order to help in personal and skill development.

Anne Davis of the pastoral staff at First Church, Jackson, will lead in devotional times. A secretary-minister dialogue will be led by Larry Jones and Lisa Westbrook. Jones is minister of education at First Church, Chamblee, Ga.; Westbrook is education secretary at First Church, Jackson.

Simultaneous conferences will include fashions for the working

woman, balancing home and work life, planning and preparing a newsletter, handling finances, planning for retirement, the ministry of the church secretary, and "the inner you — the outer you."

The Baptist Book Store and special interest displays will be available.

A \$20 registration fee (checks made to the Mississippi Baptist Convention Board) covers three meals (including the Mississippi Baptist Secretaries Association banquet April 10, lodging, and materials. Those making other sleeping and meal arrangements need pay only \$2.50 materials fee.

To register, write Julius Thompson, Church Administration-Pastoral Ministries Department, Box 530, Jackson, MS 39205, prior to April 3.

Doctrine study sessions highlight Baptist basics

By Terri Lackey

CHARLOTTE, N.C. (BP) — The importance of Southern Baptists knowing and understanding the doctrines of their faith was the theme of the three-day National Baptist Doctrine Conference in late February at First Church here.

About 300 attended the conference where speakers overviewed 10 major doctrines to be highlighted during 1989 Baptist Doctrine Study to be observed April 17-21 in many churches. The adult textbook, "The Doctrines Baptists Believe," was written by Roy Edgemon, director of the Southern Baptist Sunday School Board's church training department, which sponsored the event.

Speakers included Edgemon; Charles Fuller, pastor of First Church, Roanoke, and chairman of the SBC Peace Committee; Frank Pollard, pastor of First Church, Jackson; and Joe McKeever, pastor of First Church, Charlotte.

Doctrines highlighted in the conference were the Bible, God, man, Christ, atonement, salvation, priesthood of believers, the Holy Spirit, the church and last things, including death, heaven, hell, and judgment.

Of the Bible, Edgemon said, "The Word of God is divine in its origin, living in its nature, powerful in its il-

lustration and final in its judgment. "The Bible is God's book. It is authoritative, infallible, inerrant, God-breathed and truth without mixture of error," he continued. "It is the crystallization of God's thoughts."

On the doctrine of Christ, Pollard said, "Jesus Christ came to show us that God takes sin seriously."

"Jesus came to show us what God is like. He came to show us that God knows what it's like to be down here. And he came to show us what God had in mind when he said, 'Now, I'll make man, person,'" Pollard said. "The Great Physician made a house call."

Speaking on last things, specifically judgment and repentance, Fuller said Christians must be accountable for their actions.

"If there is no judgment, then there would be no accountability. And if there is no accountability, then there would be no responsibility," he said.

Fuller said non-Christians tend to believe they will continue to get a "second-chance" to repent.

McKeever said God is "sovereign or the highest authority. Once we determine God is sovereign, we either serve him or we don't. Our choice is between God or nothing."

Terri Lackey writes for the Sunday School Board.

The Second Front Page

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Sale of ACTS falls thru; buyers fail to raise cash

By Al Shackelford & Dan Martin

FORT WORTH, Texas (BP) — Friends of ACTS, Inc. is unable to meet the financial requirements for its proposed purchase of the ACTS television network, the San Antonio, Texas-based organization said March 14.

Center (Chip) Atkins Jr., president of Friends of ACTS, said the group was unable to raise the \$34 million to purchase American Christian Television System from the Southern Baptist Radio and Television Commission, which launched the cable network in June of 1984.

The announcement was made during a closed-door 37-minute called meeting of the RTVC executive committee and followed a meeting of Friends of ACTS and a five-member RTVC committee to direct final negotiations and ensure trustee involvement in each step of the process.

Following the announcement, the executive committee voted "to continue to operate ACTS at its present programming level... as a mission outreach ministry of the Southern Baptist Convention."

Richard T. McCartney, executive vice president of the RTVC, said the executive committee "instructed us to continue to operate the network. I asked them specifically if the decision closes the door to any other possible sale, and the answer was that it does not, but it does reflect the commitment to run both the commission and the network in a responsible way."

RTVC and ACTS President Jimmy Allen said he has "mixed feelings. On one hand, I am grateful for the growth

and effectiveness of ACTS during this year, but I am frustrated we have been unable to take this step which would have given us a wider opportunity for Southern Baptist witness, more money and a multi-denominational approach."

Allen, who told trustees last year he would resign from the RTVC and would manage ACTS for the new corporation if the sale went through, said he "does not know what the implications are," after the sale fell through.

The RTVC president has spent much of his time in the last few months meeting with potential donors to Friends of Acts, seeking to help bring about the sale of the network.

"I have been under instruction of my trustees to make myself available to these folks (Friends of Acts) and to help them explain the network. It is a very complex network and they needed our help. Our trustees felt it was in the best interests of the commission and the network to move in this direction and I have given myself to it," he said.

Baptist Press was unable to contact Atkins for comment on the failure of Friends of Acts to raise the money and to amplify on other details.

Friends of Acts, a Texas for-profit corporation, did not divulge how much money it raised, only that it was unable to meet financial requirements for the purchase. Previously, the group declined to tell the RTVC board how much was raised toward purchase of the network.

At the March 14 called meeting the executive committee adopted a revised budget which will provide for the

continued operation of ACTS, including use of a broadcasting transponder on the Galaxy III satellite. During the time the proposed sale was pending, Atkins leased a transponder on the satellite at a cost of \$85,000 per month for use by the network.

Lease on the transponder goes up to \$95,000 per month in April and to \$105,000 in April 1990, McCartney said.

Atkins has offered the transponder to ACTS at his cost until May 31, McCartney said the shift of ACTS from the Spacenet satellite to Galaxy III has increased the number of cable households which can receive the network to about 9.5 million. Allen said the transfer had resulted in "30 percent growth this year, making us one of the fastest growing networks in the country."

ACTS also will continue to work with Atkins through Actscm, a wholly owned subsidiary of Atkins Advertising, which sells advertising for ACTS, receiving 49 percent of the proceeds. So far in the 1988-89 fiscal year, ACTS has received \$272,000 from Actscm.

The RTVC, McCartney said, "is running about on our receipts right now," although the agency has borrowed operational funds already in the 1988-89 fiscal year, which began Oct. 1. The RTVC has a \$7.7-million annual budget, including about \$5.5 from the Cooperative Program, the SBC's unified plan for funding missionary, educational, and evangelistic work around the world.

Shackelford directs and Martin is news editor for Baptist Press.

Mississippi Baptist broadcasters to gather in Jackson, April 15

The Third Annual Mississippi Baptists in Broadcasting (MBIB) meeting will be held Saturday, April 15, at



Pollard

Calvary Church, Jackson, 10 a.m.-2:30 p.m. the meeting is for all Mississippi Baptists who are involved in broadcasting on radio, television or cable, and those who are interested in getting started in these areas.

The panel discussions will be from 10 a.m.-1 p.m. Attendees are invited to browse in the equipment vendor display area from 9-9:55 a.m. Workshops begin at 10 with:

mittee, First Church, Hattiesburg and Walt Grayson, newscaster, WLBT-TV, Jackson and chairman, television committee, First Church Brandon;

"What It Takes to Maintain the Media Ministry" (a strategy for working with volunteers). Leaders: Bob Chisolm, producer, television ministry, Calvary Church, Tupelo, and Farrell Blankenship, director, Broadcast Services, MCB; and "Options in Broadcast Technology." Leader: John Grable, producer-director, Grable Productions, Dallas.

Frank Pollard, pastor of First Church, Jackson, will be the keynote speaker at the Awards Luncheon beginning at 1:05 p.m. His topic will be "Integrity in Religious Media."

He has been preacher for the worldwide "Baptist Hour" radio program from 1976-1986. He is preacher for the weekly television program "Word of Life" seen nationwide on the

ACTS Network.

Another special-feature of the luncheon will be the awards presentations for local programming and spots from churches across Mississippi in radio and television.

Cost of the registration for the workshop is \$15 — which includes the steak luncheon and conference materials. Limited seating is available. Deadline for registration is April 5. Mail to Farrell Blankenship, Box 530, Jackson, MS 39205. Make checks payable to the Mississippi Baptist Convention Board.

Other Mississippi Baptists in Broadcasting planning committee members currently serving with Blankenship for the event are: Bob Nance, Cleveland; Steve Guidry, Pam Mitchell and Judy Hartman, Jackson; Merle Guyton and Kurt Brautigan, Hattiesburg; Jim Phillips, Tupelo; and Leon Young, Meridian.

Year of Laity rallies set across Mississippi

A series of rallies celebrating 1989 as the Year of the Laity is planned across Mississippi on April 3. Two were already held on March 20.

This designated year offers emphasis in evangelism and discipleship through Lay Schools of Evangelism, church renewal, discipleship develop-

ment and mission ministry projects.

Each of the rallies will begin at 7 p.m. and will feature six Mississippians and three from out of state.

Following are dates, places, and speakers for the various rallies:

Area 1: Apr. 3, First Church, Sardis, Larry Otis, Tupelo layman; Area 2:

Apr. 3, First Church, Baldwyn, Doyle Pennington of the Home Mission Board; Area 3: Apr. 3, Immanuel Church, Greenwood, Harry Vickery, Greenville layman; Area 4: Apr. 3, Calvary Church, Starkville, Jim Smith, president of the Brotherhood Commission; Area 5: Apr. 3, First Church, Madison, Gene Triggs, Yazoo City layman; Area 6: Apr. 3, Fifteenth Ave. Church, Meridian, James Lewis, pastor; Area 9: Apr. 3, First Church, Lyman, Charles Pickering, Laurel layman and former Mississippi Baptist Convention president.

Area 7 and 8 already had their rallies. Lambert Mims, former mayor of Mobile, spoke at First Church, Bude, and Randy VonKanel, pastor of First Church, Hattiesburg spoke there.

The series is sponsored by the Brotherhood, Church Training, Evangelism, and Woman's Missionary Union Departments of the Mississippi Baptist Convention Board.

Ag Missions Fellowship will hear Vic Johnson

Missionaries around the world have long ago learned that they could not separate human needs from evangelism. Effective evangelism is people centered. It must be concerned about the total person, body and spirit.

The main thrust of the Mississippi Agricultural Missions Fellowship is to try to help missionaries in ministering to the total needs of the people they serve. This may include providing agricultural information, supplies, equipment, as well as volunteers. Since its beginning in 1985, the Mississippi Baptist Agricultural Fellowship has aided dozens of missionaries around the world and have

provided more than 65 volunteers.

The Baptist Men's Conference to be held at Parkway Church in Jackson, April 1, provides agriculturists from around the state a time of fellowship as well as a time for making plans for the coming year. On the agenda will be missions testimonies. Missionary Vic Johnson from Brazil will be the main speaker. And a number of MAN-NA (Ministering Aid to Needy Nations Aboard) projects will be discussed. These projects (many of which are agricultural in nature) are so designed that individuals, Sunday School classes, churches or even associations can participate in meeting the needs of our missionaries around the world.

Mississippi Ed. Missions group "fosters service"

The annual meeting of the Mississippi Baptist Educational Missions Fellowship will be held at Parkway Church, Jackson on April 1. Registration will be at 9:30 a.m., and the Educational Fellowship meeting will begin at 10 a.m. Lunch will be served at 11:30 a.m., and a mission message, testimonies, and music will begin at noon. The cost of the luncheon is \$5 per person.

The Mississippi Baptist Educational Missions Fellowship is related to the Brotherhood Department of the Mississippi Baptist Convention Board. Interested educators active and retired organized themselves as a fellowship within the framework of their missions organizations to sponsor home and foreign educationally-related mission projects. The Brotherhood Department serves as the liaison with the Foreign Mission

Board and the Home Mission Board of the Southern Baptist Convention.

The objective of the Fellowship is to foster and promote Christian service by members of the Fellowship in support and home mission work. These objectives will be accomplished by meetings, workshops, conferences, publications, and mission projects.

Professionals in education are encouraged to learn more about the mission activities of the Foreign Mission Board and Home Mission Board with special emphasis on educational missions.

Increased support of mission activities is encouraged. Opportunities for personal, direct involvement in missions are provided.

For reservations, contact Paul Harrell, Brotherhood Department, Mississippi Baptist Convention Board, Box 530, Jackson, MS 39205, phone 968-3800.



Evangelist officers

These are the officers of the Conference of Mississippi Baptist Evangelists. From left they are Gary Bowlin, Brandon, president; Alan Celoria, Jackson, vice president; Sherrie Stockstill Hardin, Picayune, music director; and Ronnie Cottingham, Lucedale, secretary-treasurer. Not pictured is Bobby Williamson, pastor of Park Place Church, Brandon, pastor-advisor.

Colonial Heights will sponsor Mid-South Women's Conference

The Mid-South Women's Conference, sponsored by Colonial Heights Church, Jackson, will be held there April 6, 7, 8. It is non-denominational, and open to all women.

The conference will begin on Thursday evening with keynote speaker, Gigi Tchividjian, daughter of Ruth and Billy Graham, wife of a clinical psychologist, mother, grandmother, speaker, and author.

Other featured speakers will be Sarah Maddox of Memphis, past president of Bellevue Baptist Women and past president of Flare, Inc., a Christian Moral Concerns Organization for Women (she is daughter of the late Joe Odle, former editor of the Baptist Record) Jan Silvius, part of Precepts Ministries 14 years; author of Understanding Women, and co-host of national radio program, "Hope for the Heart"; Emilie Barnes, founder of More Hours in My Day Ministry, associate editor of Virtue Magazine, and author of several books.

The conference music director will be Kay Blackwood-Dewitt of Memphis. She is a soloist and administrator of the Performing Arts School at Bellevue Church, Memphis.

The seminar will focus on topics

such as strengthening one's marriage; single and happy; temperaments-knowing yourself; time management; disciplining your children; rebellious teens; self improvement; decorating for the seasons; and creative hospitality.

The registration fee for the conference is \$35.00 in advance and \$38.00 at the door. There will be a limited registration; therefore, the public is encouraged to pre-register as soon as possible. Checks should be made payable to the Mid South Women's Conference and mailed to MSWC, Colonial Heights Baptist Church, 5708 Old Canton Road, Jackson, MS 39211, or for more information, call the church office at 601-956-5000. Childcare will be provided for all sessions by reservations only. Nurturing experiences will be provided for infants through sixth graders. The cost will be \$15.00 for the first child; \$12.00 for the second child; and \$10.00 for each additional child.

Carey plans prospective student day

The Hattiesburg Campus of William Carey College will host its annual Prospective Student Day on April 7. Activities will begin at 9:30 a.m. and will conclude at 3 p.m.

Campus tours, financial aid sessions, campus organization displays, scholarship sessions, departmental visits, and special sessions for parents are among plans. All high school juniors and seniors and their parents are invited to attend.

For more information contact the admissions office of William Carey College at 582-6103.

Lad/Crusader Day is Apr. 29

Central Hills Baptist Retreat near Kosciusko will host the Lad/Crusader Day activities on April 29.

This annual outing for the younger divisions of Mississippi Baptist Royal Ambassadors will begin at 9 a.m. and conclude at 3 that afternoon.

A number of field events will mark the day, including R.A. Racers, show and tell, campcraft competition, and chapter banner competition.

Chapters wishing to submit an outstanding mission project involved in will be judged and ribbons awarded. And there will be a Speakout competition for the older ages with the topic to be taken from the Royal Ambassador pledge.

A limited number of groups will be able to camp overnight, supplying their own equipment and meals. The charge is \$1 per person. Intent must be registered at Central Hills by April 14. On Friday evening there will be a campfire service and competition for the best campsite. To camp, write Dan West, manager of Central Hills, Box 237, Kosciusko, MS 39090, phone 289-9730.

Cost of the Lad/Crusader Day will be \$5 which includes insurance, lunch, and the program. Mail registration and \$5 per person to Crusader Day, Brotherhood Department, Box 530, Jackson, MS 39205-0530, phone 968-3800.

Golfers gather at Gulfshore

A golf tournament for all Mississippi Baptist church ministers is set for May 12 at the Pass Christian Isles Course at Pass Christian.

Cost will be \$19 and includes sharing a cart and green fees. The Callaway handicap scoring system will be used to determine the winner. Each player will be assigned to a foursome, based on average score.

Those who wish to attend the Gulfshore dedication services on Friday evening and Saturday morning will be provided a free room and meals. The check-in time at Gulfshore is noon, and tee times will be available beginning at 12:30.

To register, write Frank Simmons by May 1 at Gulfshore Baptist Assembly, Pass Christian, MS 39571. Include 18 hole average score, preferred tee time, whether a Friday night (May 12) room is needed, address, and home and work phone numbers.

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BPRA workshop to discuss issues of ethics, fair use

DALLAS — The annual national Baptist Public Relations Association workshop will be held April 17-19 at the Harvey Hotel at Dallas/Fort Worth International Airport, according to Anita Bowden, BPRA president.

Theme for this year's meeting is "Strategy 2000: Developing Your Professional Advantage."

Four plenary sessions will address: what you need to know about Bold Mission Thrust; why Southern Baptist membership is declining; the legal issues of privacy, ethics and fair use; and using neurolinguistics to reach audiences.

In addition to plenary sessions, four smaller breakout groups will allow

participants to address public relations issues particular to their jobs: news and information, one-person shop, audiovisual, and senior professional.

This professional development workshop is open to members and prospective members of BPRA, students enrolled in degree programs related to communications, members of the press, and church staff responsible for communications.

For a workshop program and registration information, contact Ray Furr, Annuity Board, SBC, P. O. Box 2190, Dallas, TX 75221-2190, (214) 720-2185.

Southern Baptist Statistical Summary, 1987-1988

	1987 Total	1987-88 % Change	1987-88 Numerical Change	1988 Total
Churches	37,286	0.8	281	37,567
Baptisms	338,495	2.3	7,825	346,320
Church Membership	14,727,770	0.6	90,726	14,818,496
Ongoing Sunday School Enrollment	7,942,106	-0.4	-30,733	7,911,373
Church Training Enrollment	1,953,937	2.0	39,801	1,993,738
Ongoing Church Music Enrollment	1,738,294	2.1	35,724	1,774,018
Ongoing WMU Enrollment	1,197,479	0.5	6,450	1,203,929
Ongoing Brotherhood Enrollment	572,987	-8.3	-47,476	525,511
Mission Expenditures	\$ 662,691,289	4.1	\$ 26,906,931	\$ 689,598,220
Total Tithes, Offerings, and Special Gifts	\$4,008,914,325	3.0	\$120,345,255	\$4,129,259,580

Statistics of SBC growth show flattening trend, analysis shows

By Jim Lowry

NASHVILLE (BP) — Although increases outnumbered decreases for Southern Baptists in 1988, the denomination appears to be mired in a period where statistically significant gains are elusive and long-term trends are flat, according to figures released by the convention's Sunday School Board.

In the gains column for the 1987-88 year, eight of the 10 key reporting areas were higher than the previous year, figures from 36,874 Uniform Church Letters received in the board's research services department showed.

Increases included baptisms, where the total was 346,320, an increase of 7,825, or 2.3 percent, over the previous baptism total of 338,495. This increase follows a decrease of 6.8 percent in 1987. Baptisms have dropped four of the last six years.

The church membership increase of 0.6 percent, or 90,726, brings the total membership in Southern Baptist churches to 14,818,496. This gain, of

slightly more than two new members per church, is the smallest increase in church membership since 1930.

The number of churches in the denomination increased by 0.8 percent, or 281, to a new total of 37,567. The 111 net gain in the number of churches is the largest net gain in number of churches since 1965. The net gain is smaller than the new church total because some churches closed.

Sunday School, the denomination's largest program, decreased in 1988 by 0.4 percent, or 30,733, to a new total of 7,911,373. It was the biggest loss for the Bible study program since 1978. In 1986-87, Sunday School maintained a virtual status quo in enrollment, registering a 0.0 percentage change, with a numerical drop of less than 2,000.

Church Training, which registered a similar break-even year in 1986-87, had a gain of 2.0 percent, or 39,801, to bring the total enrollment for the denomination's discipleship training program to 1,993,738. It was the first gain for Church Training since 1983, with an identical 2.0 percent increase was achieved.

Church Music enrollment in Southern Baptist churches registered the 23rd consecutive increase, with a gain of 2.1 percent, or 35,724, to a new total of 1,774,018. Churches first reported church music participation on the Uniform Church Letter in 1957, when an enrollment of 553,021 was listed. Except for losses in 1960 and 1965, music enrollment has increased to become the third-largest program in Southern Baptist churches.

Enrollment in Woman's Missionary

Union increased by 0.5 percent, or 6,450, in 1988 to reach a total of 1,203,929. It was the third consecutive gain for WMU, which has gone up almost 39,000 since 1985.

Brotherhood enrollment declined by 8.3 percent, or 47,476, to a new total of 525,511. Changes in program age-grouping and the reporting process of the Uniform Church Letter affected the size of the loss for Brotherhood, said Martin Bradley, director of the research services department.

Mission expenditures by Southern Baptist churches grew by 4.1 percent in 1988. It was an increase of almost \$27 million, to reach a new total of \$689,598,220. The percentage increases for mission expenditures for the past three years have been below increases of previous years, all of which were between 7.3 and 12.7 percent since 1972.

Total tithes, offerings and special gifts given through churches was \$4,129,259,580, a 3.0 percent increase of more than \$120 million over the previous year.

Jim Lowry writes for the Sunday School Board.

Off the Record

A very rich man was interviewing an applicant for the job of his personal valet.

"You may have trouble with me," he said. "I have an artificial leg, a glass eye, a hairpiece, and false teeth."

"That's all right," replied the applicant. "I used to work on an assembly line."

Hearse, wrecker show flexibility has payoff

On Feb. 3, Wayne Vandiver, the Itawamba Community College BSU director, carried 24 black students to the Black BSU Retreat at Camp Garaywa, Clinton. On the way there, one of the vans lost three of its belts and "died" about three miles south of Kosciusko on the Natchez Trace. The van had to be towed to the garage in order to be fixed. This meant that all the passengers of the broken van had to ride in the other van or on the wrecker. The final tally had three guys riding in the wrecker and 22 riding in the other van.

Vandiver carried the students to eat and wait at McDonald's while the van was being fixed. After the belts were replaced, the mechanic discovered that the pulley on the air conditioner was locked up and wouldn't turn. The

garage owner said that they couldn't fix it until Saturday. It was 7:30 p.m. by this time.

The garage owner then offered to loan them a vehicle to use to go on to Clinton. The vehicle made the Itawamba group the talk of the retreat. The man loaned them a big black hearse! The students surprised many drivers who didn't expect to see anyone moving through the back windows of a hearse.

Vandiver said he had thought about going back to Fulton, but he was glad the group went on to Clinton. During the Saturday worship service, one of the young women from ICC accepted Christ as Lord and Saviour. "Said Vandiver 'It proved to be worth all the trouble it took to get there. Flexibility definitely has its rewards.'"



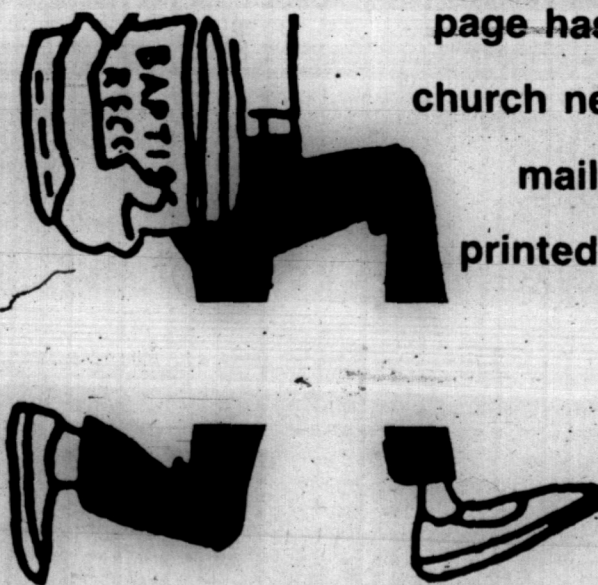
Winston Baptists buy property

Last fall, Winston County Baptist Association voted to purchase property north of the administrative building to house a Christian ministry center. In February, the deal was closed. From left are Mary Quinn, associational secretary; Bruce and Faye Shaw, property sellers; Wendell Rogers, president of Sunburst Bank, who handled the transaction; Jerry Stevens, director of missions; James Lewis, moderator; and Jerry Kemp and Wayne Hill, trustees. Committees are determining what ministries will be offered at the new site. Being considered are such as a clothes closet, food pantry, and counseling center.

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MC opens downtown Jackson office

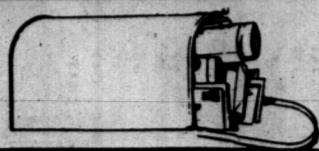
CLINTON — After 163 years of operation in Clinton, Mississippi College has opened a downtown services office in Jackson to better serve the metropolitan business community.

The Jackson office is located at 180 Deposit Guaranty Plaza, in the heart of downtown business area and will be open from 7:30 a.m. to 5:30 p.m. Monday through Friday. The telephone number is 969-3001.

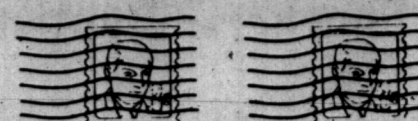
The office will have an open house on Friday, March 31, throughout the day. Lewis Nobles, president of the College, will be at the location from 10 a.m. to noon.

Bill Townsend, coordinator, said that those who visit the office can receive information on admissions, Evening School programs, financial aid, Programs for Adult Community Enrichment (PACE), continuing education, cultural and sporting events, and other happenings on the main campus and at downtown locations. Catalogs, admission forms, class schedules, departmental brochures, and sports schedules will also be available.

Assisting Townsend in manning the office will be Sharon Cooper of Jackson, a December graduate of Mississippi College in communications, who will serve as a public relations assistant.



Letters to the editor



Educate the Education Commission

Editor:

When Dr. Lewis Nobles made his recommendation to the Fall 1988 Mississippi Baptist Convention that we give a \$200,000 line item to Clarke College, it appears that he had tongue-in-cheek.

When we messengers voted by a better than two to one ratio for the \$200,000 for Clarke College, that was a great victory for Clarke and poor students, both ministerial and non-church-related.

In early December, 1988, Dr. Kelly recommended to the Convention Board "To approve what the convention passed, including the \$200,000 line item for Mississippi College to spend on Clarke College. The convention is the final word." This shows that Dr. Kelly is educated on the necessity of obeying the mandate of the people.

Likewise, on Feb. 16-17, Dr. Nobles told the Education Commission at MC, "We don't feel as bound by the Convention Board as by the convention." Thankfully, Dr. Nobles is educated on the supremacy of the convention.

Why is Clarke College so important? Clarke has the highest percentage of ministerial students at any college in Mississippi and has almost as many as Mississippi College. A long list of foreign missionaries are Clarke graduates. Former students and observers testify that it excels in a warm Christian atmosphere not found elsewhere. Clarke is also a most desirable school for non-church-related students. It is the most economical Baptist college in Mississippi. Because of its rural setting, I believe it could be the cheapest of all colleges in the state.

While Dr. Nobles and his trustees are accustomed to thinking in the millions, as a 78-year-old farm boy, I have the audacity to make some recommendations to that august body. Mississippi College is located in the greater Jackson complex. Land is scarce and high priced. With zealous plans and added degree programs, MC can run out of space. Consider encouraging freshmen and sophomores to go to the Clarke Division of MC for their first two years. This would ade-

quately finance Clarke and relieve and/or make possible more room for greater total enrollment and degree programs.

This would reduce cost of students' first two years of college.

James L. Watts
Pelahatchie

Additionally it must be noted that while Clarke is the least expensive of Mississippi Baptist's schools as far as tuition is concerned, it is the most expensive as far as Cooperative Program gifts are concerned. That is not to say that it should or should not be continued or that financial arrangements should or should not be altered. It is simply a matter of record. — Editor

Thanks for Scrapbook

Editor:

Thank you so much for the "Scrapbook" section. This actually puts people in touch with people.

I love birds, was taught to love them by my mother. On reading the poem by one of the prisoners on a bird's visit, my heart was deeply touched; for I had welcomed the visitors as ambassadors from orchards, fields, and woods far away — happy places.

It made me aware that in some way the birds see as God sees — the hungry, the needy, the imprisoned, the sick, the lonely.

I am glad that stars and birds, etc. are not things that people own. Their freedom is ours. If only their vision could be ours.

Thanks for Scrapbook.
Sue Kittrell
Beaumont

Opposed to gambling

Editor:

Just wanted to say thank-you for the informative editorial (Feb. 2) on the gambling bills. We have made an effort in Copiah Association to let our legislators know that we are opposed to gambling. While I was reading your editorial, my senator called. I was able to speak intelligently about the subject because of the editorial and because I had just read a pamphlet put out by the Christian Life Commission, SBC, on state lotteries.

While we lift this "problem" and our

legislators on the wings of prayer, we will remember also you and Paul Jones (Christian Action Commission) as you keep vigilance on this and other issues so we can be better informed.

Denise Windom
Crystal Springs

Back to basics

Editor:

In reading Polly McNabb's article about Dr. Land of the Christian Life Commission I came to the conclusion that her problem is not so much with Dr. Land and his views about women being in subordination to men as it is with the Bible's view about women being in subordination to men. That is not an off-the-wall belief. It is simply a clear teaching of the Bible. Her argument is with Ephesians 5:22-24 and not with the "conservatives" of the SBC. She must be in that one percent of Southern Baptists that you always speak about who are not "conservative." It's funny how so many of those in the one percent are working in the Baptist Press and in our schools. I agree with her, though, that we should get back to the basics. We should get back the basics of believing the Bible and not trying to subordinate the teachings of the Bible to the wishes and whims of men and women at any particular time in our history, the basics of not trying to explain away those parts of the Scriptures that we are uncomfortable with but rather accepting them and submitting ourselves to obey the Bible and not deny the truth.

David W. Allen
Ralph, Ala.

Souls of women

Editor:

I read the guest opinion of Polly McNabb published on 2 March with great interest and excitement. As shocking as it seems, women do seem to have souls, and do have the "same potential to respond to God," or at least that is the way my Bible reads. I am greatly encouraged to hear that our new CLC leader believes women should "receive equal pay for equal work," and that they are not biblically prohibited from top positions in "education, government, business,

corporations, finance, politics, or other work." Perhaps the glaring omission of "religion" from this list of approved fields for women was a typographical error, or perhaps he includes it in "other work," rather like the "other duties as assigned" that is on everyone's job description at work. In either event, I fear for his job now, since having gone on record with such a statement is bound to result in his being branded a liberal and fired.

I knew a young lady when I lived in Mississippi who held a master's degree from a seminary and, more importantly, was called by God to full time service in his church. Despite her qualifications, however (even Paul didn't have a degree from Southwestern!), she was banned from the title "minister" because she simply had the wrong hormones to be accepted or recognized in that role by Southern Baptists. Her ministry (yes, ministry) concerned hospitalized church members, so her title was "church visitor." God may be omnipotent enough to call a woman into his service, but we Baptists will not recognize that possibility because it goes against our culture and makes us nervous. It is a testament to the validity of her calling and to her commitment that she persevered in her ministry in the face of such an insult at the hands of the church that ordained her.

Thanks for publishing Ms. McNabb's opinion. I am a Bible-believing Christian by grace, and still a Baptist by choice. Sex discrimination, however, like racial discrimination or class distinctions (James,

Chapter 2), is ugly at best anywhere it occurs. It seems particularly heinous when it happens in the church. Yes, Ms. McNabb, women do have souls, and God made them, too.

Robert A. Hayden
Griffin, Ga.

Feasting on God's promises

The table has been set; the feast is ready. We have been invited. Come, let us sit at his table and receive his promises. Jesus has overcome the world and as we walk in his footsteps we can, too. He is our bread and drink. He is our wisdom and daily strength. He is worthy of praise, honor, and glory.

Just as we would go through a buffet line choosing the foods we'd like to eat, so we can go through the word of God choosing the promise that will help us through whatever trial we may be facing at the moment.

Financial need — "My God shall supply all of my needs according to his riches in glory in Christ."

Dismay — "Be not dismayed, for I am thy God."

Fear — "Fear not, for I am with thee; I'll never leave thee nor forsake thee."

Sickness — "Beloved, above all things I wish that you may prosper and be in health even as thy soul prospers."

—Linda S. Leach
Greenville

Devotional

"How's your love life?"

By Greg Potts
John 21:15-19

How much do you love Jesus? We sing the hymn, "Oh, How I Love Jesus," but do we really mean it? A teenage girl seemed to capture the spirit of our day when she answered a religious questioner like this, "Yes, I believe in God, but I'm not crazy about him."



Potts

Jesus confronted Simon Peter with the question, "Simon, son of John, do you love Me more than these?" three different times. Jesus was asking Peter, "How is your love life?"

I believe the Lord is asking his children that question today. "How is your love life?" "Do you love me more than anything else in your life?" What is our response?

As we listen in on the conversation between Jesus and Peter, we discover:

I. The reason for our love. Jesus singled Peter out in this question and answer session. Days before, Peter had denied Jesus three times, although he had sworn his loyalty to him.

When Jesus confronted Peter with this question, he was also saying "Peter, I forgive you. I realize you denied me when you said you would not; yet, I am willing to forgive you of that." Imagine how Peter must have felt! The Lord was really willing to forgive him!

This is the reason for our love. We love him because he died for us! What other reason do we need?

However, as we continue to listen in on the conversation between Jesus and Peter, we also discover:

II. The reaction of our love. Three times Peter responded "Yes Lord; You know that I love You." The word Peter used for love means "brotherly love." Peter was saying, "Yes, Lord, I love you, but not more than anything else." At least Peter was honest! Most Christians fall into this category today. We love Jesus, but there are things that occasionally hinder us in our service for him. Yet Jesus indicated he still loved Peter and was willing to work with him.

Finally, as the conversation between Peter and Jesus closes, we discover:

III. The result of our love. Jesus told Peter that when he was old, someone else would dress him and lead him where he did not want to go. Tradition holds that Peter was crucified in an upside down position by Nero around 64 A.D. Thus, Peter's love and devotion for Jesus eventually led to his death.

In the same way, Jesus calls you and me to "deny ourselves, take up our crosses, and follow him."

Again, "How is your love life?"

Potts is pastor, Providence Church near Meadville.

Why do we need sponsoring churches?

J. Ray Grissett, director
Cooperative Missions Department, MBCB

The church starting mandate comes directly from the Great Commission. The apostles and early Christians obeyed Jesus' command by sharing their faith and establishing new churches. Today, far-sighted churches still focus on a divine sense of missions, directing their efforts more toward people than buildings and land.

If we Mississippi Baptists are to be a part of the "reaching people" for Christ before they are reached by the cults in our state and/or left to die in their sins, we must give birth to new congregations. These needs are in every city, town and community. We must see the unchurched and lost that are not just like us such as ethnics, blacks, and those varying socio-economic groups, to name a few.

Since 67 percent of our Mississippi churches have plateaued and are declining there is a desperate need for a turnaround. Church sponsoring can be one way to come alive.

Since the need is so great please prayerfully consider sponsoring a new work. Make this commitment on Start-A-Church Commitment Sunday on March 26.

For further information and assistance please contact the Cooperative Missions Department, Mississippi Baptist Convention Board, Box 530, Jackson, MS 39205, or call 968-3800.

Ordinance regulates church size

PLYMOUTH, Minn. (EP) — The size of churches will be regulated under an ordinance passed by the city council, suburb of Minneapolis. The ordinance, which regulates lot size and percentage of the lot which can be covered by the church's physical plant, is believed to be the first of its kind in the nation.

Under the new ordinance, a church lot in a low-density residential neighborhood is limited to 10 acres, and only half of that can be covered with "impervious surfaces" such as buildings, and parking lots, while the other half must be landscaped. A church lot in a high-density residential neighborhood — one which is zoned for apartment buildings — can be up to 40 acres, and 60 percent of that can be covered. No size restrictions have been imposed for industrial and commercial zones.



Faces and places

by Anne Washburn McWilliams



Thursday, March 23, 1989

BAPTIST RECORD PAGE 7

Spring housecleaning

Our associate pastor, John Russell, has been training witnesses in Evangelism Explosion classes at Morrison Heights Church in Clinton. One weekend last fall he invited a group from New Orleans to come and help with on-the-job training. A young man named Sterling led the group I was in. As we visited with a woman in an apartment complex, I heard him give an illustration that has stuck with me, and helped me to work my way through many crises since that Saturday morning.

He said, "When we drive at night, we can't see far down the road; our car lights shine just as far as we need to see at any given moment. When we drive to the end of one beam, then another stretches out, as far as it's necessary for us to see." "Like that," he said, "God doesn't light the path all the way to the end of our journey, but he gives us the light we need, for one little stretch at the time. He gives vision and strength to travel to the end of our headlights."

Writing this made me think of my cousin, Nell Sherrer, who lives alone at Alex City, Alabama. I've mentioned before, I think, that she fell off the steps of her mobile home, broke her hip, and crushed her wrist, so that she walks with difficulty and can hardly use her right hand. Not long ago, she wrote me that she had fallen again, because of her limp, at a washateria, and cracked a rib. Last week, on March 16, when I called to wish her happy birthday, she said she had fallen in her yard, and skinned her nose and forehead. She couldn't get up, and had to lie there until a car passed and she could flag it down.

But she laughed and said to me, "I'm glad I didn't break another bone!" As I was praying for Nell that

night, I felt the assurance that, though her outlook seems so drear, God will give her the strength and the resources for each day, for each one of the new disasters that seem continually to hit her. Though she can't see all the way ahead, she can keep making it to the end of her headlights.

Old eyeglasses.

Attention, anyone who still has old eye glasses to give away: Pat Wilkerson says she still needs them at her clinic in Puerto Lempira, Honduras. On how and where to send them, write to Global Outreach, Box 1, Tupelo, Mississippi 38802 (phone 842-4615).

Uncle Homer.

I had begun a little spring housecleaning when I ran across a newspaper clipping. It's a story about my Uncle Homer Washburn, who lives in Fairfax, Alabama, and is in his 80s. His wife, Mora, gave it to me at Christmas. Last November 27, a group of Masons held a special ceremony and presented to him a 50-year pin and lifetime membership in the Masons. During the reception at his house, Uncle Homer made an acceptance speech which he later repeated for me. I can't remember it all — but I wish I could, for it included some beautiful thoughts. He ended with the words from "Thanatopsis":

"So live, that when thy summons comes to join the innumerable caravan, which moves to that mysterious realm, where each shall take his chamber in the silent halls of death, thou go not, like the quarry-slave at night, scourged to his dungeon, but, sustained and soothed by an unfaltering trust, approach thy grave, like one who wraps the drapery of his couch about him, and lies down to pleasant dreams."

The film, Jesus.

Almost a decade ago, I saw a premiere showing of the film, *Jesus*, which is based solely on the book of Luke. It moved me as few things in my lifetime have. I thought then, "Here is an evangelism tool that could change the world. If it were translated into all languages, it would be an ideal way to tell all people everywhere the Good News of the Gospel." Since then, I have eagerly read every news story I could find concerning the film. The latest one said that the film was translated into 20 new languages during 1988, bringing the total number of translations to 123. Since the time of its release, it has been used by Campus Crusade for Christ and also by over 160 missions agencies in evangelistic outreach efforts.

An estimated 325 million have seen the film worldwide, and more than 30 million have indicated decisions to trust Christ as their Savior after viewing it.

The film has been shown in many types of situations, from modern theaters and television to Asian villages where film teams carry projection equipment and generators to people who have never seen a film, and often have never heard of Jesus Christ.

Said Ted Engstrom, president emeritus of World Vision: "I have never seen a tool so effective, so wonderfully penetrating to the heart of man, as this film." Currently it is being translated into 46 more languages.

What better time to show it in churches and theaters here than at Easter?

SBC missions day camp provided for SBC children

By James Warren

LAS VEGAS, Nev. (BP) — While parents are tending to convention business, singing, praying, listening, and standing in lines at the Southern Baptist Convention in Las Vegas, Nev., their children can be involved in the SBC Missions Day Camp.

Missions Day Camp, sponsored by the children and youth division of the Southern Baptist Brotherhood Commission, is for boys and girls who have completed grades 1-6 whose parents are attending the annual meeting.

Missions Day Camp provides a missions education program for children of messengers during all daytime sessions of the convention as follows: Tuesday 8:30 a.m. - 5 p.m., Wednesday 8:30 a.m. - 12:30 p.m., and Thursday 8:30 a.m. - 3:20 p.m.

The cost is \$7 per day per child or \$20 for three days, and includes lunch Tuesday and Thursday and refreshments all days.

Registration may be done at the

Missions Day Camp Booth near the messenger registration area in the Las Vegas Convention Center Monday from 8:30 a.m. - 5 p.m., and during daytime convention sessions Tuesday-Thursday.

Day camp facilities will be at First Baptist Church, Las Vegas, 300 South Ninth Street. Transportation is provided to and from the convention center. Campers will leave each day at 8:30 a.m. from the Missions Day Camp Booth.

Children in the seventh grade and older are eligible to be assistant counselors for the day camp. Interested persons are asked to contact Karl Bozeman at the Brotherhood Commission or at the Missions Day Camp Booth on Monday before the convention.

The day campers should dress comfortably. All activities will be inside because of the intense heat expected during June in Las Vegas.

Hastey, Valentine will speak at Alliance meeting, Jackson

Stan Hastey, executive director of the Southern Baptist Alliance, will be one of two featured speakers for the second annual statewide meeting of the Mississippi branch of the Alliance on April 8 at Alta Woods Church in Jackson.

The other speaker will be Foy Valentine, executive director of the Southern Baptist Christian Life Commission for 27 years until his retirement about two years ago.

The meeting will be from 9:30 a.m. until 2:15 p.m. and will include lunch for the registration fee of \$10, according to Steve Odom, pastor of University Church, Hattiesburg, and

spokesman for the Mississippi Alliance. The fee will be payable at Alta Woods Church on the day of the meeting, Odom said.

On April 9 Valentine will speak during the morning service at Northminster Church, Jackson. Hastey will speak during the morning service at Alta Woods Church that day.

Until his election as Alliance executive director earlier this year, Hastey was associate executive director of the Baptist Joint Committee on Public Affairs in Washington and chief of the Baptist Press bureau in Washington.

Which evangelism methods? "Try more of each"

By Greg Warner

JACKSONVILLE, Fla. (BP) — Southern Baptists may be relying too heavily on less productive methods of evangelism and ignoring more successful ones, evangelism strategists report.

They suggest Baptist churches will need to adopt a more comprehensive approach to evangelism in order to turn their roller-coaster history of baptisms into a steady pattern of growth.

For most of the 1980s, Southern Baptists have watched their "evangelism efficiency" go down: While the number of church members has continued to grow, the number of new converts who were baptized has grown much more slowly. Now, an average of 30 Baptists win one person to faith in Christ in one year — an "efficiency ratio" of 30:1.

While baptisms last year rose 2.8 percent nationwide, evangelism strategists warn more than a one-year upturn in statistics is needed to make a difference in Southern Baptist evangelism. The change requires new attitudes and innovative approaches.

Churches use a variety of methods to try to reach non-Christians with the gospel — mass evangelism, one-to-one witnessing, social ministries. But outreach experts say churches tend to

pick one strategy to the exclusion of others, adding the imbalance has hurt their efforts.

In 1987, the last year for which complete statistics are available, three-fourths of all Southern Baptist churches held revivals. However, only 38 percent of them reported that any baptisms resulted, according to the churches' Uniform Church Letters.

Southern Baptists show no intention of abandoning their tried-and-true commitment to revivalism, however. In fact, most pastors say it is the most effective means of evangelism.

A recent survey by Ronald Johnson of the Southern Baptist Home Mission Board showed 62 percent of Baptist pastors think revivals worked well in their churches. Personal evangelism was deemed effective by 46 percent, while ministry-based evangelism was said to work by 44 percent.

Johnson, editor in the HMB's evangelism section, said that revivals were considered more effective in smaller churches, where they are still the dominant form of evangelism. While approval of revivals remained high among larger churches, other methods also were employed successfully. Training members in one-to-one witnessing, for instance, was considered effective by 65 percent of pastors in churches with more than

1,000 members.

Johnson's research provided a profile of Southern Baptist evangelism:

— Churches with fewer than 150 members, while relying too heavily on mass evangelism, still have the best evangelism efficiency ratio — one baptism for every 24 resident members. Pastors report that ministry-based evangelism is effective in this size church, presumably because interpersonal relationships are important in small fellowships. Less success is reported with personal evangelism and evangelism efforts led by laity.

— Churches with 150-499 members report that mass evangelism is the most successful outreach method, followed by ministry-based evangelism and personal evangelism.

— Churches with 500-999 members have the worst ratio of evangelism efficiency — 35:1. They report slightly more success with ministry-based evangelism than personal evangelism, but prefer mass evangelism over all other methods.

— Churches with 1,000 members or more apparently prefer mass evangelism and personal evangelism, while reporting less success with ministry-based evangelism or lay-led evangelism. These churches are twice as likely to offer witness training for

members. Their evangelism efficiency matches the national average of 30:1, but 205 of the largest churches account for a disproportionate 11 percent of baptisms nationwide.

For a denomination in which 86 percent of the churches have fewer than 500 members, however, what happens in its smaller churches is crucial. Here, Johnson said, the overdependence on revivals can be a hindrance.

Meeting human needs is one of the more effective ways that missionaries of the Home Mission Board open the door for evangelism. The 327 missions personnel assigned by the HMB to Christian social ministry centers and church-and-community ministries reported 9,606 professions of faith in 1987.

That represents about 30 conversions per missionary, which is almost twice as good as language-missions workers, with 15.8 and six times higher than church-extension workers, 5.0.

Another advocate of the comprehensive approach is Harry Piland, director of the Sunday School department of the Southern Baptist Sunday School Board.

— Use an Outreach Communications Plan, a Sunday School Board program that uses direct mail and

telemarketing to reach those who won't otherwise come in contact with the church's witness.

Piland's strategy is to get non-Christians enrolled in Bible study. "If you have a lost person sitting in a place of study, and the person teaching the Bible is teaching with a purpose of bringing them to salvation, then you're going to have results," he said.

As proof, he points to studies that show that one out of three non-Christians who enrolls in Sunday school will make a profession of faith within the first year.

For Baptists tempted to brag about SBC evangelism efforts, researcher Orrin Morris of the Home Mission Board reports that one-third, or 37 percent, of all people immersed by Southern Baptists in 1987 were either "rebaptisms." Christians who changed denominations or young children of Southern Baptists.

The real impact on the "pagan sector of society," he said, is represented by the remaining two-thirds, or about 215,000 people.

That means that for every baptism that came from the "pagan sector" in 1987, 450 non-Christians remained unreached, Morris said.

Greg Warner is associate editor of the Florida Baptist Witness.

M. T. Rhodes, Dot Pray's father, dies in McComb

Marvin Tully Rhodes, or Dugan as he was known, died March 5 in McComb, at age 86. He was the father of Dot Pray, employee of the Mississippi Baptist Convention Board's Church Music Department. His wife of 63 years, Vera Rowell Rhodes, had preceded him in death on Jan. 20.

Mr. Rhodes was born in 1902 near Ackerman, and moved with his family to McComb in 1928. He was a barber, and also started Camellia Wood Nursery. For 60 years, he had been a member of First Baptist Church, McComb, where he sang tenor in the choir and served as courtesy chairman. He was secretary in the older children's Sunday School department and led the children in the singing of hymns.

Survivors other than Mrs. Pray include another daughter, Mrs. Bill (Alice) Farnham, McComb; six

grandchildren; and seven great-grandchildren.

Bill Sellers' mother dies

Mrs. Ida Holloway Fitzgerald Sellers, 99, of Franklin, Tennessee, died Feb. 24, in Nashville. A native of Maury County, she would have celebrated her 100th birthday four days later, on Feb. 28.

She was the mother of Bill Sellers, of Brandon, Mississippi, representative for the Annuity Board, SBC. Other survivors include her husband, E. B. Sellers, of Franklin; one daughter; three other sons; 13 grandchildren; and 19 great-grandchildren.

Funeral services were held at Franklin Memorial Chapel. Mrs. Sellers and her husband had been members of First Baptist Church, Franklin, Tenn., since 1932. Her pastor, Richard D. White, had in a recent church bulletin wished Mrs. Sellers a happy 100th birthday and said of her and Mr. Sellers, "They have been pillars of the church and a great part of our heritage."

Atkinson named personnel dir.

RICHMOND, Va. (BP) — Former missionary Lloyd Atkinson, 47, has been named director of the Southern Baptist Foreign Mission Board's personnel selection department.



Atkinson

Starting March 16, Atkinson will direct the missionary appointment process. Personnel selection staff members counsel potential missionaries, share information and help them examine their motivations and qualifications.

Atkinson replaces Louis R. Cobbs, who became special assistant to the mission board's executive vice president in January. Cobbs, 63, who saw 6,000 new missionaries go overseas during his 20-year directorship, cited personal health problems in asking to be relieved of the administrative responsibilities related to his personnel position.

Atkinson and his wife, Sue, were missionaries to Chile from 1972 to 1977. He later joined the board staff as administrative assistant to the director for western South America, then worked with prospective missionaries as a candidate consultant in the personnel selection department from 1981 to 1986.

He has been pastor of Hatcher Memorial Baptist Church in Richmond, Va., since June 1986.

ATLANTA (BP) — Jim Newton, news and information director for the Southern Baptist Home Mission Board, has been named media director for the Lausanne II evangelism congress in Manila, the Philippines.

Newton, director of communications for the Lausanne Committee for World Evangelization in 1987, has been loaned by Southern Baptists to Lausanne for the congress, scheduled July 11-21 in the Philippines.

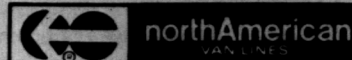
Mrs. Vivian Martin McLemore has been a member of Hamburg Church, Hamburg, for 74 years. She has been pianist for 70 years and a Sunday School teacher for 60 years. She also served as president of WMU. J. C. Graves Jr. is pastor.

McLemore

Ricky D. Summers was ordained to the ministry on March 12 by Hurricane Church, Attala Association, where he will serve as assistant pastor. John B. Woods is pastor. Doug Hogg, pastor of McAdams Church, preached the ordination sermon.

The high school chorus of Immanuel Church, Columbus, will host singer Gary McSpadden in concert, April 3 at 7 p.m. Cost is \$5 per person. Write Immanuel Baptist Church, 503 18th Ave. N., Columbus, MS 39701.

David Satterwhite, director of missions for Leake Association is serving as interim-pastor of the Zama Church, Attala Association.



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Deaf Baptists plan churches

OKLAHOMA CITY (BP) — Deaf Southern Baptists plan to start 272 new churches and interpreted services by the turn of the century.

Bob Moore, president of the Southern Baptist Conference for the Deaf, detailed plans for the fellowship's growth during the annual language church extension conference here. Moore, a deaf home missionary serving in Charlotte, N.C., has been instrumental in starting a new deaf church in that city.

The growth strategy calls for new deaf churches as well as the addition of interpreted services in existing hearing congregations in each state except Illinois, which is still under study. Moore reported the conference has targeted 10 deaf congregations to sponsor 10 new deaf works (churches or interpreted services) per year until A.D. 2000.

The projections include plans to begin three new works among deaf

blacks and three among deaf Hispanics, each year between 1989 and A.D. 2000. This coincides with the Bold Mission Thrust goal of 50,000 Southern Baptist churches and church-type missions by the turn of the century.

Deaf leaders also plan to add four deaf trainers each year in Brotherhood and WMU programs to further missions education, Moore said.

Long-range plans call for the fellowship to sponsor mission trips to foreign countries to help or begin new deaf units.

Southern Baptists deaf currently worship in 59 deaf churches and church-type missions each Sunday, Moore reported. An additional 771 hearing congregations interpret their services for the deaf. Texas leads the nation with 100 interpreted services and 17 churches and church-type missions.

Staff changes

Mark A. Rathel is the new pastor at Bay Vista Church, Biloxi. He comes from First Church, Springfield, La., where he served since 1983. Prior to that he was at Old Hebron Church, New Hebron, Miss. He is a graduate of William Carey College and earned the doctor of theology degree from New Orleans Seminary.



Rathel

John McMullen has resigned as pastor of Friendship Church, Oktibbeha Association, to accept the pastorate of Cornersville Church, Union County Association.

Bill Perry has accepted the call to Byram Church as music, youth, and activities director. He moved from the pastorate of Calvary Church, Natchez.

Charles E. Abbey is the new pastor of Mt. Zion Church, Wayne Association. He previously was pastor of Damascus Church, Franklin Association. He is a graduate of New Orleans Seminary.

Tyrone Nail has been called to New Hope Church, Attala Association, effective March 15. He was serving Harmony Church.

Bradley E. Smith has begun his first pastorate at Salem Church (Neshoba-Kemper) in Preston, effective Jan. 1. Prior to accepting this pastorate, he was a police officer in Meridian, for four and a half years. He is enrolled as a junior, at Mississippi College, on the Clarke College campus.

New Zion Church, Simpson Association, has called Andy Delancy as associate pastor. He is a senior at Mississippi College. Scott Thomas is pastor.

George Smith has resigned at Carrollton Church, where he has been pastor for 12 years. He is to be the new pastor of First Church, Ecru.

Robert Lee Burns is the new pastor of Faith Obedience Church, Gulf Coast. Frank Brashears, former interim pastor, will serve as associate minister.

Danny Avery has resigned as pastor of Self Creek Church, Oktibbeha County. He will continue to reside in the area and will be available for supply preaching.

John Bell, son of Mr. and Mrs. Earl Bell of the Improve Community, has become the minister of music and youth at Emmanuel Church, Columbia. Bell is a graduate of Pearl River Junior College and is presently a sophomore at the University of Southern Mississippi, majoring in music and education.



Bell

John R. Woods began his ministry as pastor of Hurricane Church, Attala County, on Feb. 12.

Joseph B. Knight has accepted Parkway Church, Attala County. He will begin as new pastor the latter part of March. He and his family will move to Kosciusko from Roxie where he served Roxie Church.

Charles Whitney has resigned as pastor of McBee Church (Oktibbeha) with plans for continuing his education in Birmingham. He will still live in the area and is available for supply preaching.



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Just for the Record



Pineview Church, Clinton, held groundbreaking services for its first permanent building on Feb. 19. The first unit, a multi-purpose building, will house a 228-seat sanctuary, and educational and office space. J. W. Brister, executive director for the Hinds-Madison Baptist Association was the featured speaker. Pictured from left are members of the Building Committee and special guests. **FRONT ROW:** Paul Pikel, contractor; Jim Tyson, architect; Billy Bagwell; Bill Cooper; Hazle Anthony; Bob Laster,

building committee chairman; Billy Ray Smith, mayor of Clinton; Johnny Bishop; Farrell Boyd; and Wesley Reeves Jr. **SECOND ROW:** W. B. Rives, Nationwide Bond, Inc.; J. W. Brister, Larry Cox, assistant to the president, Mississippi College; James K. Anthony, deacon chairman; and Benton Preston, pastor. Pineview, organized in January, 1987, has received substantial help from the Mississippi Baptist Convention, Hinds-Madison Association and Midway Church, Jackson.

Gore Springs Church, Gore Springs, youth group is working to raise funds for their summer youth trip to Eureka Springs, Ark., to see the Passion Play. The trip is scheduled for June 26-29 and so far the youth have raised \$500 by having their second annual pancake breakfast and a bake sale at Wal-Mart in Grenada. Upcoming fund-raisers are a church-wide rummage sale, a FREE car wash and "Slave Day."

A youth spring retreat with guest speaker, Terry Rhodes, from First Church, Houston, and recreation leader, Desiree Drummond, from First Church, Tupelo, will be held April 7-8. A youth-lead revival is planned for May 5-7.

Youth going on the trip are Leah Blakely, Jonathan Blakely, Jenny Blakely, Tyson Blakely, Chris Floyd, Mark Floyd, Holly Harrison, Karen Hardin, Tripp James, Vicki Shaw, Stephen Thompson, and Susan Thompson. Kim Parker is minister of music and youth. Everette Martin is pastor.

The Seminary Choir of Southern Seminary, Louisville, Ky., will present concerts at Alta Woods Church, Jackson, March 30 at 7 p.m. and Mississippi College, March 30 at 2 p.m. in Provine Chapel. The choir is comprised of 49 auditioned singers. John H. Dickson, conductor, is assistant professor of church music and conducting studies.

John Stainer's The Crucifixion will be presented March 26 at Alta Woods Church, Jackson, at 6 p.m., under the direction of Bob Jones, minister of music. Featured soloists include Richard Joiner (Baritone) head of department of music at Mississippi College and Greg Long (Tenor) assistant professor of voice and director of choral activities at Belhaven College. The accompaniment will be rendered by Mrs. Bobbie Butler on the 44 Rank Schantz Pipe Organ and Kenneth

Walker at the piano. Frank Thomas is pastor.

Richland Easter Sunrise Service will be held at 6 a.m., March 26, at the Richland High School football stadium (gymnasium if it rains).

Buddy Petty, pastor of Easthaven Baptist Church in Richland, will bring the message. Curtis Hatcher will direct the congregational music and Terri Higdon will be the pianist. Special music will be provided by Higdon and Hatcher.

Also having a part in the service will be Eugene Covington, pastor of Richland United Methodist Church; Allen Stephens, pastor of First Baptist Church of Richland; and Dale Sauls, minister of education at First Baptist Church of Richland.

The Sunrise Service is sponsored by the Exchange Club of Richland, the Richland Homemakers' Club, and the Richland Garden Club in cooperation with area churches.

Carmel Church, Monticello, will celebrate Easter on March 26 at 11 a.m. The sanctuary choir will present the musical, "Eyewitnesses to Easter" by Elmo Mercer and conducted by J. Merrill Cassel, minister of music. Following the musical, Sammy J. McDonald, pastor, will deliver a brief message on the resurrection.

About 70 youth were involved in a Disciple Now weekend at Parkway Church, Natchez, Feb. 23-26. Youth leaders came from all over the country to lead the youth in topics ranging from assurance of salvation to controlling your tongue. Among other leaders were Matt Williams from Clinton, who led the 7th grade group and Dean Finley, youth evangelism consultant from the Home Mission Board, spoke at the pizza banquet. Randy W. Turner is pastor and Roger Littleton is minister of youth and activities.

The music ministry of Crossgates Church, Brandon, will present "The Life of Christ" on Sunday, March 26, at 4 p.m. and 7 p.m. John Yates is interim minister of music and Tommy Vinson is pastor.

The Mississippi Campers on Mission South organization will hold their Spring Rally March 31-April 2, at Boones Camp in Columbia. The rally will start with supper on Friday, March 31, and end Sunday before noon.

Senior adult corner

Churches in the area which includes and surrounds Jefferson-Davis and Covington Associations will join in an area-wide senior adult revival April 3-5, according to Tom Myers, Prentiss senior adult area coordinator. The meeting will be held daily at 10 a.m. at the Jeff-Davis/Covington Association building near the intersection of Highway 35 and 84. J. Clark Hensley, Jackson, will be the preacher and J. T. Hannaford, Moss Point, will lead the music. "The revival services are not limited to senior adults but all the leadership will be from this group," Myers said.

The series will be concluded with a "basket dinner" on Wednesday followed by an entertainment program given by Wendell Frazier and David Watson of Tylertown Church.

Ken Stringer, Collins, and George F. Lee, Columbia, are the two directors of missions on the planning committee.



Washington GAs honor pastors

On Feb. 4, the Washington County GAs honored their pastors with an "I Love My Pastor" banquet at First Church, Greenville. Each pastor was escorted to the church by his GAs. Nine churches were represented with 120 GAs, pastors and GA leaders attending Miss Ethel McKeithen of Jackson, was guest speaker. Miss McKeithen stressed to the GAs the importance of expressing love for their pastors and remembering to pray for them daily. Each pastor was given a candy mug, a bookmark, and a folder prepared by the GA

organization describing why they love them. Pastors who were honored, from left, were: Richard Johnson, Parkview, Greenville; Jack Moore, Emmanuel, Greenville; Malcolm Pinion, Lakeview, Leland; Kiely Young, First Greenville; Neal Cordell, Riverport, Greenville; Bob Connerly, Second, Greenville; Tommy Snyder, Calvary, Greenville; Earl Ezell, Southside, Greenville; John Tucker, Alexander Memorial, Hollandale. Associational GA director is Mary Lynn Williams and Roy D. Raddin is director of missions.

Thursday, March 23, 1989

Revival dates

Wildwood, Clinton: Mar. 26-29; Sun at 10:30 a.m. and 6:30 p.m.; Mon.-Wed. at 7 p.m.; evangelist, Tim Williams of Jacksonville Beach; music evangelist, Hubert Greer, Brookhaven; Fred Womack, pastor.

Gaston, Booneville: March 26-31; services, 7 p.m.; Ken Alford, pastor, Morrison Heights, Clinton, evangelist; Johnny Parrack, Oakland Church, Corinth, music; Charles (Chuck) Hampton, pastor.

Providence, Grenada: March 26-29; services, 7:30 nightly; Clyde C. Rogers, pastor.

Byram, Jackson: March 26-31; services, 7 nightly; prayer time, 6 p.m.; choir rehearsal, 6:30 p.m.; James Whittington and Bill Perry leading.

First, Stonewall: March 26-31; Chuck and Laila Fletcher, an evangelistic team, Columbus, Ga., will lead with preaching, teaching, chalk illustrations, vocal, and instrumental music; services, 10 a.m. and 7 p.m.; Albert McMullen, pastor.

Mt. Zion (Pike): March 23-25; 7 p.m.; special music on Saturday by The Foundations; David Fortenberry, evangelist; Dale Sheridan, pastor.

East Morton, Morton: April 2-5; Sunday, 11 a.m. and 7 p.m.; Mon.-Wed., 7 p.m.; Jeffery Parker, evangelist; Dan Brantly, music evangelist; Tommy May, pastor.

White Bluff (Marion): April 2-5; Sunday services, 11 a.m. and 1:30 p.m., with dinner served at noon; Mon.-Wed., 7 p.m.; Douglas Lee, evangelist; Tom Fortenberry, music; Marvin Graham, pastor.

Carmel, Monticello: April 9-14; Sunday, 11 a.m. and 7 p.m. with lunch served at noon; Mon.-Fri., 10:30 a.m. and 8:30 p.m.; Keith Thrash, Meridian, evangelist; Hubert Greer, Brookhaven, music evangelist; Sammy J. McDonald, pastor.

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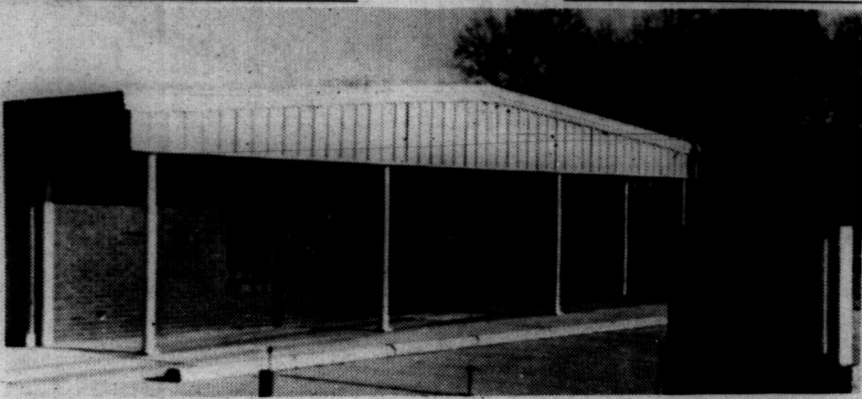
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Pontotoc Association dedicates new building

A new Pontotoc County Baptist Association building was recently dedicated which will serve as headquarters for all Baptist work in the county. The building contains an office for the director of missions, Wade Allen, the secretary's office and storage room, a kitchen area, three extension center classrooms, one of which will serve as the library, two baths, and an auditorium which will seat approximately 150 people. Just off the foyer is a map of the county giving the location of each of the 48 churches with a color picture. Another special feature is a WMU Centennial quilt completed by members of the WMU. This hangs on an opposite wall. A lighted sign in front identifies the building. In addition a bronze plaque was placed at the entrance which gives the date of the organization of the association and the dedication date. Wilton Chism is moderator. The dedication committee was Jerry Bell, chairman; Bobby Cobb; and Mae H. Owens.

Mohler hired as editor of Georgia Christian Index

By Mark Wingfield

ATLANTA (BP) — Fifteen months after ousting the editor of the *Christian Index* by a 57-54 vote, the executive committee of the Georgia Baptist Convention March 14 unanimously elected a new editor.

Richard Albert Mohler Jr., 29, will succeed Jack Harwell as editor of Georgia's weekly Baptist newspaper June 1. Mohler, is director of capital funding/assistant to the president at Southern Seminary. He also is associate director of the Southern Seminary Foundation.

Harwell, editor of *SBC Today*, an independent, autonomous publication in Decatur, Ga., left the *Index* Dec. 31, 1987, after the executive committee voted not to ask him to reconsider his plans for early retirement.

Harwell was under fire for several years by convention conservatives who accused him of favoring moderates and abusing conservatives in the on-going Southern Baptist controversy. His initial decision was prompted by a special review committee set up to monitor his work.

He resigned in October 1987, saying he could no longer continue with editorial freedom and integrity. Messengers to the 1987 annual meeting of the Georgia Baptist Convention, however, expressed "profound gratitude and appreciation" to Harwell and asked him to reconsider his plans for early retirement.

Although Harwell said he would, members of the GBC executive committee, after an hour-long closed door meeting, voted 54-57 with one abstention, against a motion asking him to continue, thus closing the door on his return.

After Harwell's ouster, Jack Lowndes, director of church-minister relations for the GBC, was named interim editor.

Mohler said he is not a biblical inerrantist, but affirms inerrancy. "Inerrancy is one important thing to be said about Scripture, but it is not the only thing. The most important things to be said about Scripture are its authority and inspiration."

Mohler is a candidate for the doctor of philosophy degree from Southern Seminary.

He has been in his current position with Southern Seminary since 1987 and previously served four years as coordinator of foundation support there. Mohler also was pastor of Union Grove Baptist Church in Bedford, Ky., from 1982-1987.

Although not a trained journalist, Mohler said he believes there is a valid role for the editor as theologian and statesman. "Journalism is one very important way for a theologian to function in the denomination."

"Joy Comes in the Morning" — Jesus' followers agonize over His crucifixion and death. Their hopes are destroyed until they experience His resurrection. The choir of First Baptist Church, Richardson, Texas, performs this musical drama. "Joy comes in the Morning" airs Friday, March 24 on ACTS at 7:30-8:30 p.m. and Saturday, March 25 at 2:00-3:00 a.m. (Both times are Eastern.) "Joy Comes in the Morning" replaces "Life Today" in both time slots.

Pastor to retire in Meridian

Thomas Jewell Wood will retire on March 31, as pastor of Briarwood Church, Meridian, where he has served since 1967. The church will honor him with a reception on Sunday afternoon April 2, from 3:30 to 5 p.m.

Wood has rendered an unusual service in that he is a bi-vocational pastor, and has not received a salary since 1955; he has only received expenses.

His ministry has covered a 48-year span. Licensed April 7, 1941, he was called as pastor of Centerville Church, Tylertown in November, 1941. Since then he has served pastorates at Salem (Walthall); Silver Springs (Pike); Gillsburg, Amite River, Mt. Vernon, all in Amite County; New Prospect, Grand Parish, La.; Pidcoke Church, Coryell County, Texas; First Church, Zachary, La.; Auburn (Lee); and Emmanuel, Meridian.

He served 22 years as district manager with State Farm Insurance. He owned and operated Wood Insurance Agency, Meridian, from which he retired April 1, 1988.

He will be available for interim pastorate after July 1, 1989.

Nolan Johnston dies in N.O.

NEW ORLEANS (BP) — Funeral services were held March 4 for Nolan Johnston, director of missions for the Baptist Association of Greater New Orleans, who died of an apparent heart attack in his office March 1.

Johnston had expressed no ill health, said his secretary, Anne S. Cramer, who noted he had been joking with other office personnel about five minutes before he was found on the floor of the office.

He formerly was minister of education at Main Street Church, Hattiesburg, Miss.; Asheboro Street Church, Greensboro, N.C.; and Green Memorial Church, Charlotte, N.C.

He was a graduate of Mississippi College in Clinton, and New Orleans Seminary.

Johnston is survived by his wife Edith; a daughter, Janez; and two sons, James and Jonathan.

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SUNDAY SCHOOL LESSON COMMENTARIES

Risen with Christ — hallelujah!

By Gary Berry

Luke 24:1-7; Colossians 1:15-29; 3:1-4

The resurrection of Jesus from the grave is the watershed truth of the Christian faith. Indeed, if Christ did not rise, hope is in vain and sin is unforgiven. Hallelujah, however, Jesus is very much alive and well!



Berry

Christians should live as people who have been raised to a new life of service to a risen Lord. Focusing upon the truths made clear by the resurrection of Jesus will help anyone do that more effectively.

The resurrection of Jesus clarifies the promises of Jesus (Luke 24:1-7). The women who came to the tomb on the morning of his resurrection were perplexed. They looked down at the tomb and could not understand what they saw. The tomb was empty and they feared someone had stolen the body of Jesus. The two angels spoke to them and reminded them of the words Jesus had spoken about being crucified and being

UNIFORM

raised from the grave on the third day.

Is it not unusual that Christians today who are fully acquainted with the truths of the bodily resurrection of Jesus still find themselves forgetting his promises? When one looks at the tomb, he is apt to doubt, but when by faith he looks to a living Christ, he can recall the reassuring words of Jesus.

The resurrection of Jesus declares the supremacy of Jesus (Colossians 1:15-18). He is supreme over all creation. Not only is Jesus the agent of creation, he holds it together. He is the cohesive force of the universe.

He is supreme over his Body, the church (verse 18). How ridiculous and futile for men to attempt to be with the "controllers" of the Body. Jesus had not abdicated that position to any man nor to any group of men. When he is recognized and served as the Head of the Body, the members cooperate under his authority and his Word.

The resurrection of Jesus reminds of the

reconciliation brought about by Jesus (Colossians 1:19-20). All of God was in Jesus. He was fully God and fully man at the same time. God purposed it to be that way and was pleased with his purpose.

When one faces the empty tomb where Jesus was laid, he must ask, "Why did he die?" There is no need for anyone to misunderstand why Jesus died. He died on a cross to shed his blood and thereby make it possible for men to be reconciled to God. He was the Lamb of God "slain from the foundation of the world." By his death and the shedding of his blood, he made atonement for the sins of man. By receiving Jesus as Lord and Savior, and turning from sin, one may experience that redemption made possible by his death. Be reminded this Lord's Day that he died to bridge the chasm between God and men who are lost in their sins.

The resurrection of Jesus challenges Christians to a proper focus for living (Colossians 1:1-3). Because Jesus is alive, the Christian's values and priorities should be shaped by their relationship to Christ. Someone has said that "life is what you are alive to." Many people "come alive" when mention is made of their

favorite college team, or a sport which they enjoy. Others "come alive" when discussing the stock market, the latest music video, or political decisions.

The Christian's life is "hid with God in Christ" (verse 3). The Christian has died to self. He has a new motivation for living and serving a resurrected Lord: "for me to live is Christ" (Philippians 1:21). Since Jesus is alive, the believer's values, attitudes, and lifestyles are shaped by "the things above" and not by the standards of a world without God.

Finally, the resurrection of Jesus undergirds the promise of his return (Colossians 3:4). One can hardly think of the resurrection of Jesus without remembering the heavenly messenger's words as he ascended into heaven. "This same Jesus which is taken up from you into heaven, shall so come in like manner . . ." because the reassuring word given to the faithful who witnessed the departure of their Lord. Jesus is coming again — bodily, visibly, triumphantly — to gather to himself the redeemed and to establish his reign. Take heart, Jesus is alive and well!

Berry is pastor, First, McComb.

The glorious resurrection, promise of hope

By Greg Martin

I Corinthians 15:20-26, 54-58

On a recent mission trip to Entre Rios, Argentina, I wandered into the Catholic church of the capital city of Parana. The church had to have



Martin

been one of the largest in South America. There were many shrines lining the walls of the sanctuary. One particular exhibit caught my eye. It was a life-sized mannequin of the crucified Jesus lying in a glass coffin. As I stared at the corpse, I noticed an elderly lady who came over to the coffin and began to weep loudly. Her grief could be heard throughout the building. I thought in that moment how glad I was to know my Savior lives. We don't mourn his death, but rather celebrate his life. He died for our sins, but praise God, he ever liveth to help those who come to him.

The 15th chapter of I Corinthians is known as the resurrection chapter. In these 58 verses we see how the resurrection of Christ promised hope for us as Christians and motivates us to

LIFE AND WORK

steadfast service for our Lord.

The future resurrection of believers is tied positively to Christ's resurrection. His resurrection is described as the firstfruits of the harvest to come (verses 20, 23). Since the Captain of our salvation has tasted death and life again, we can expect to follow in his steps. The resurrection of Christ is God's pledge and promise that believers in Jesus will experience a resurrection in the future.

To know Jesus Christ through the birth is to have hope that your ultimate destiny is life eternal and not death. Not only will those who forfeit a relationship with Christ fail to experience the glorious resurrection, but also their souls will be condemned to a devil's hell. Verse 22 makes clear that those who only have an ancestral relationship with Adam are condemned to death. Death, as you know, is separation. Death means to be alienated from God. Men would rather deny the reality of death. Lost men don't want to ponder the thought.

Some have tried to bypass the grim reaper, but that is impossible. This past year my family

visited the Fountain of Youth in St. Augustine, Florida. It was there that Ponce de Leon hoped to discover a stream of water that he believed would keep him youthful. No mysterious water, exercise program, or health diet can keep a person from tasting death. Hebrew 9:27 says, "It is appointed unto men once to die, but after this the judgment." Sin is the cause of death. Romans 6:23 says, "The wages of sin is death." Through Jesus Christ a person can pass from death unto life. What is needed is a lifechanging relationship with the Lord Jesus Christ. Jesus has the authority and power to conquer every enemy, even death (verses 24-26). Since that is true, it is imperative that men come to a personal relationship with him.

Verse 54 assures the believer that at the glorious resurrection there will be a new body that will be immortal. On that day we each will receive a body that will never grow old or sickly. It will never taste death. I am convinced it will be like unto our Lord's resurrection body. On that happy morning, death will be swallowed up in victory. There will be a funeral for death because it will never again have power over us.

This victory is already an established fact

awaiting to happen sometime in the future. The day or hour no man knows. Only God knows when the trumpet will sound for that final day. The mystery of the timing for his second coming, and hence the believer's resurrection, should offer three motivations. First, it should motivate the lost to trust Christ as Lord. Second, it should motivate believers to be thankful and full of hope in God's timing. Finally, it should encourage believers to obediently serve the Lord. Working for Christ is never vain labor (verse 58). The dividends cannot always be seen in this life, but a reward is promised for the resurrection morning.

Is the living Christ your Savior? If not, you can know him by: 1. Acknowledging your sinfulness (Romans 3:23). 2. Turning from your sins (Acts 3:19). 3. Placing your faith in the living Jesus (Ephesians 2:8-9). 4. Calling upon him to be your Lord (Romans 10:9-13).

Christian, have you forgotten he is alive? Did you remember the last time you sinned that Jesus was aware of the details? Turn back to the resurrected Lord. He is worthy of your obedience.

Martin is pastor, Commission Road, Long Beach.

Meeting the Risen Lord

By Bert Breland

John 20:1-29

Easter Sunday is the highest most holy day on the Christian calendar. The apostle Paul said, "If Christ be not risen, then is our preaching vain, and your faith is also vain . . . ye are yet in your sins . . . we are of all men most miserable" (I Corinthians 15:14, 17, 19).



Breland

There is no lesson more profound to the Christian faith than that of the resurrection of Jesus Christ. Apart from the truth of this doctrine, Simon Peter, Paul and other Christians in the book of Acts would have nothing relevant to say. Therefore, we pause in our study of Acts to reflect on Easter.

John's gospel records that on that Easter morning Mary Magdalene went to the tomb very early, while it was still dark. The other gospels record that several women went to the tomb with Mary. John doesn't mention any other women, not because they weren't there, but most likely because his focus is on Mary's

BIBLE BOOK

experience at the tomb. When Mary arrived at the tomb she realized that the stone had been rolled away and Jesus' body was missing. She immediately ran to Peter and John and told them what she had witnessed.

Peter and John ran to the tomb and verified what Mary had told them. Jesus' body was missing, but it didn't appear to be the work of grave robbers because the linens that he had been wrapped in were still there and they were not in disarray. Thieves would have certainly taken the linens, and, if they hadn't, they wouldn't have bothered to fold them and put them back in place. Peter and John were puzzled by this event, and they returned home. Mary was so devastated that she remained outside the tomb, weeping.

When Mary had regained her composure enough to look into the tomb again, it was not empty. There were two angels sitting in the tomb. They asked, "Woman, why are you weeping?" In a few moments, Jesus would ask her the same question. Implicit in their question was the idea that this was not a place for weep-

ing, but for rejoicing. Mary, like the other disciples, had never really grasped the fact that Jesus must die and then rise from the dead.

Following Mary's conversation with the angels is one of the most amazing cases of mistaken identity. Who would have ever believed that Mary Magdalene would not have been able to recognize Jesus! Many have speculated that it was because it was still dark; or it was because her eyes were filled with tears; or Jesus' appearance had changed after the resurrection; or he supernaturally prevented her from recognizing him. Whatever the case, Mary simply wasn't expecting to see Jesus alive, and when he appeared she didn't know him. However, when he called her name, the lights came on. This passage reminds me of an earlier passage in John when Jesus spoke of the "Good Shepherd." He said, "The sheep follow him, for they know his voice." When Mary had recognized that this really was Jesus, she ran immediately to tell the disciples that the Lord had risen from the grave.

The disciples were in hiding, out of fear of the Jews. Apparently the news of an empty tomb and even the testimony of Mary had not inspired them to go out looking for Jesus. While

they were in hiding, with all the doors shut and locked, Jesus suddenly appeared to them. The text seems to indicate that Jesus did not enter the room in a conventional way, but rather he passed through the walls in a supernatural manner. Upon entering, Jesus offered them some reassuring words and then he presented irrefutable evidence that it was really he, when he showed them his hands and his side. It manifest that in the post-resurrection appearances he is still the man he had been, because they knew him and they saw his wounds, and yet he is different because he can pass through locked doors.

One of the most significant things about this story is the message that Jesus brought to the disciples on his first appearance to them. He could have talked about anything that he desired, and he chose to talk with them about reaching out to those in need of forgiveness and salvation. Jesus came into the world to seek and to save the lost. This was his mission in life and his commission to us following his resurrection. If this was Jesus' highest priority, then it ought also to be ours.

Breland is pastor, North Greenwood Church, Greenwood.

Baptist Record

Mississippi churches awarded for growth

Journeyman takes Tuk-Tuk to minister in Thailand



Lisia Pegues buys fresh fruit from a fruit vendor on the streets of Bangkok, as one of her Thai friends looks on. (Photo by Maxine Stewart)

By Maxine Stewart

Lisia Pegues from Tupelo has spent the past two years working as a journeyman in Thailand. Her primary job assignment has been teaching English at the Baptist Student Center in Bangkok where 800 to 1000 people study English each term. The large enrollment and the many classes Lisia has taught has offered many witnessing opportunities for her.

Lisia went to Thailand well prepared for a ministry working with the many young people who do not know Jesus Christ. Not only is she a graduate of Mississippi College, she is also a seminary graduate.

Her last semester in the seminary, and for the following six months, she worked for the International Evangelism Association in Fort Worth, Texas. She gained experience in "Disciple Now" and leading "Disciple Now" weekends. She also worked with "One-on-One Discipleship." That is what she has been doing a lot of in Thailand.

In addition to the Student Center opportunities for discipleship, Lisia worked with a group of MK (missionary kid) girls in Bangkok. "That is what helped me get used to the culture in Thailand," said Lisia. I had the MKs to minister to as I was developing my ministry at NIMIT MAI (New Vision) Baptist Church (a Thai church connected with the Baptist Student Center, Lisia attended in Bangkok). I could minister there in English. That was my first choice in the job assignment, so it really helped me a lot. As I developed more One-on-One relationships at NIMIT MAI, I then stopped working with the MKs. My ministry with the Thai people had reached a point in which I felt comfortable. Lisia has seen some of the Thai people she has worked closely with come to accept Jesus as Lord of their lives. Wanting them to fully understand the step they are taking, she always takes them to a Thai Christian for further witnessing in cases they do not understand completely.

Thailand is different to America. One would have to experience the Bangkok traffic to believe it. Lisia uses public transportation. Bus rides have become somewhat of a challenge. Oftentimes people are literally hanging out the front and

back doors. Sometimes it takes longer riding the bus than walking, because of the heavy traffic.

There is also in Thailand what is known as the Tuk-Tuk, a three-wheeled type of motorized transportation. "The first time I rode in one," recalled Lisia, "I had only been in Thailand for about six weeks. I knew one had to bargain with the driver of the Tuk-Tuks and taxis before getting into the vehicle. I asked the driver how much he would charge me for going to a certain market. He said, 'Twenty baht (about 80 cents).' In my effort to bargain with him, I wanted to say 'Fifteen baht,' but instead I said 'Twenty-five baht.' He said, 'OK! OK!' I got in the Tuk-Tuk and away we went. Enroute, it occurred to me what I had done. When we arrived, I offered him twenty baht, which he accepted with a smile, but I really wanted to pay him only fifteen baht. It could have been a more expensive lesson."

Lisia learned to enjoy Thai food. She often eats from the food-carts that are plentiful on the streets of Bangkok. Many of the food sellers know her by sight; most know what she does in Thailand, which has given her opportunities to witness as they ask questions about her work.

The most "unusual" foods Lisia has eaten during her two years have not been in Thailand, but while visiting a journeyman friend in Macau. There she ate "delicacies" she did not recognize by sight or taste, but later was informed she had eaten dog meat, snake, and worms, foods she had not found palatable. In Thailand, she did enjoy a dish that included pig intestines, but shied away from such food as congealed blood in her food, fried grasshoppers, fried baby birds, and fried beetles. The noodles and rice dishes she thoroughly enjoyed, even the hot, spicy foods, something she had never enjoyed in America. "I am really going to miss Thai food when I get back to Mississippi," she said.

Lisia has seen much of Southeast Asia while in Thailand. She has taken 30 trips in and out of the country, adding to her knowledge of that part of the world.

One of the highlights of her being in Thailand was getting to know Thai people, especially the staff at the Bap-

tist Student Center. "Another highlight," she says, "has been getting to know the missionaries."

Asked if she has any suggestions or words of wisdom for people who may be considering the journeyman program, Lisia said, "My only regret is that I didn't do it sooner! My BSU director urged me to consider it when I finished college, but I waited until I was 26 years old and out of seminary. I think it has really affected me in that I had more zeal when I was younger. I think the language learning is a lot easier when you're younger. It is a proven fact that the language has been more difficult for the three of us who are 27 than it is for those who are 22 or 23. So, if there are those who feel that God really wants them to be a journeyman, I would say don't put it off until the last 'cut off' or the last deadline for journeyman. Coming between college and seminary is perhaps the best way to work it."

Lisia says she knows she has grown as a Christian while in Thailand. She now looks forward to what the Lord has ahead for her.

Stewart is missionary press representative, Thailand.

Adult business to be reviewed by high court

By Kathy Palen

WASHINGTON (BP) — The Supreme Court has accepted a trio of challenges to a Dallas ordinance that restricts sexually oriented businesses.

The ordinance imposes strict licensing and zoning regulations on "adult businesses," including bookstores, movie theaters, topless bars, and motels.

Under the city ordinance, anyone who has been convicted of certain crimes — including obscenity, prostitution, and public lewdness — or whose spouse has been convicted of such crimes may not be licensed to operate a sexually oriented business.

In addition, such businesses must be at least 1,000 feet apart and 1,000 feet from any church or school. Adult motels also are prohibited from renting rooms for periods of less than 10 hours.

An appeals court panel upheld the ordinance as a legitimate means for controlling criminal activity associated with adult businesses, protecting property values from the adverse effects of such businesses, and preventing individuals from relapsing into criminal activity.

But in their appeals to the Supreme Court, the businesses challenging the ordinance contended it unconstitutionally violates their freedom of expression and association.

The court is expected to hear the cases next fall. (87-2012, FW/PBS Inc. v. Dallas; 87-2051, M.J.R. Inc. v. Dallas; 88-49, Berry v. Dallas)



First Church, Greenville, won an "Eagle" award. From left, accepting the award are Huey Dedmon Jr., minister of youth; Andy Anderson of the Baptist Sunday School Board; Dionne Williams, minister of education; Kiely Young, pastor.

Three churches were presented "EAGLE" awards for Sunday School growth at the Regional Growth Spiral Conference held Feb. 28 in Jackson. Andy Anderson, growth specialist for the Sunday School Board, presented the Eagles to First Church, Greenville; Freney Church, Leake County; and First Church, Ruston, La.

Anderson explained to an audience of 225 church leaders that the "EAGLE" award has been presented to only 318 churches nationally since awards were first started in 1985. To qualify, a church must have increased Sunday School enrollment by 182 and have achieved other criteria including prospects discovered, starting at least 10 new units, and leaders enlisted and trained. First, Greenville, increased enrollment from 1,551 to 1,753 in a 17 month period. Kiely Young, pastor; Dionne Williams, minister of education; and Huey Dedmon, minister of youth, accepted the award.

Freney increased its Sunday School enrollment from 100 to 377 in a 24 month period. Twelve new units were started. Offerings increased by 80 percent and baptisms went from two the previous year to 32. Lee Hudson, pastor, and several Sunday School workers were present to receive the award. The Ruston church received its third "EAGLE" award with this presentation.

The Growth Spiral Conference was the second of two growth conferences held on consecutive days at Alta Woods Church, Jackson, with more than 500 in attendance. Win Arn, president of Church Growth, Pasadena, Calif., told the gathering of pastors and church staff leaders that Southern Baptists have shown consistent growth when compared to other denominations. He characterized growing churches as those regularly starting new units to include new persons, and including at least 20 percent of all persons in leadership positions from among those who have joined the church within the last two years. He credited the ability to demonstrate a loving attitude toward persons as one of the consistent characteristics of growing churches. He commended Southern Baptists, when compared to other denominations, as rating high in their willingness to express love to other persons. However Assembly of God churches rated higher than Southern Baptist churches in this

growth factor.

Floyd Craig, president of Craig and Associates, Nashville, advised church leaders to learn better how to target various audiences that make up the church community. He said that one approach by itself will not communicate with the diverse audiences most churches find represented in their communities.

Craig said that people respond to people instead of buildings. He said that many church newsletters and brochures tend to portray imposing-looking buildings without showing people. Church newsletters often contain statistical information which has little appeal to new persons in the community.

He added that people are motivated when they hear of benefits from participating in church programs and ministries. He encouraged leaders to tell new people what the church provides in terms of ministry, study, personal growth, and how to cope with the various problems they face.

Craig also interpreted the elements of Sunday School outreach communication plan from his book "Get in Touch, Keep in Touch" published by Convention Press.

Age group conferences led by Sunday School leaders were well attended. The Growth Conferences were sponsored by the state Sunday School Department.

Keith Wilkinson is director, Sunday School Department, MCB.



Freney Church, Carthage, won an "Eagle" award. Pictured with the Eagle are Lee Hudson, pastor, and Olin Sanders, Sunday School-director.

Baptist Record

Marc

Box 530, Jackson, MS 39205